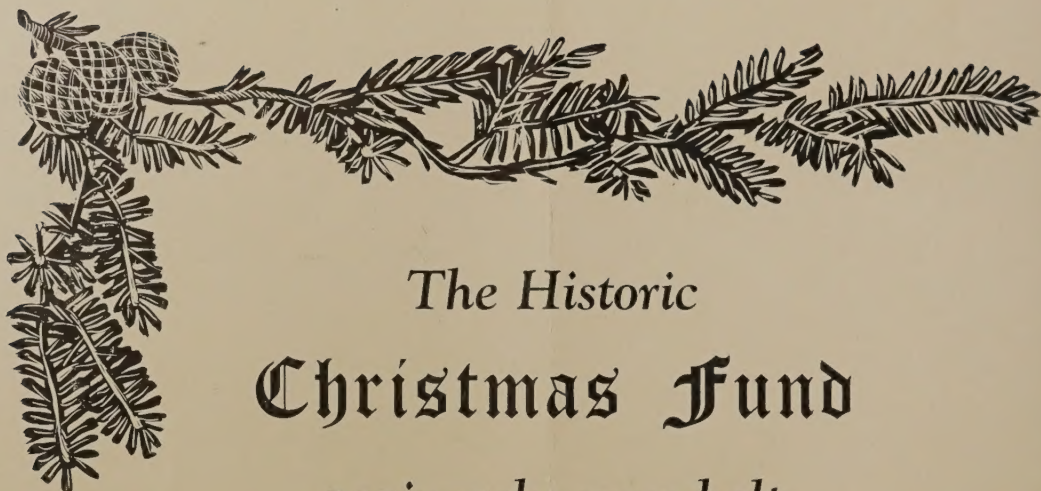


THE MISSIONARY
HERALD
AT HOME AND ABROAD

DECEMBER 1937





The Historic **Christmas Fund** *again asks your help*

Because

more than seven hundred ministers and widows on the rolls of the national and state boards of relief must be remembered at Christmas;

Because

about one hundred other families of Congregational and Christian ministers are in acute distress and must have help from ministerial relief funds;

Because

it has been impossible to restore cuts in grants and the help of the Christmas Fund is needed to maintain these grants even at their present level;

Because

most of the pensioners of the boards look to the Emergency Fund (that part of the Christmas Fund not distributed at Christmas) to meet the cost of winter fuel, taxes, doctor's and dentist's bills, and funeral expenses.

THE VETERANS OF THE CROSS MUST NOT BE FORGOTTEN!

Send your check today for the Christmas Fund.

Ministerial Relief Division of the Board of Home Missions

287 Fourth Avenue, New York

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Executive Vice-President

LEWIS T. REED
General Secretary

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(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

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At Home and Abroad

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Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIII

DECEMBER, 1937

No. 12

Who's Who

Miss Atwater is on the staff of the Ministerial Relief Division Board of Home Missions; Dr. Calkins is pastor of the First Church, Cambridge, Mass.; Mr. Riggs is Executive Secretary of the Near East Council, residing in Beirut, Syria; Dr. Horton is on the staff of Chicago Theological Seminary, and is a member of the American Board's Prudential Committee.

Rev. G. E. E. Lindquist of Lawrence, Kansas, states in his article his connection with the work for Indians; Mr. Fowle is treasurer of the Near East Mission of the American Board; Rev. E. F. Irwin is Registrar and Treasurer of the Utah Congregational Conference and lives in Provo; Rev. Thomas Tripp is Associate Director of the Town and Country Work of the Church Extension Division of the Board of Home Missions; Dr. MacCallum has recently retired from the active service of the American Board in Istanbul, Turkey; Dr. McNaughton retired a few years ago from the same mission, where his work was educational, Dr. MacCallum's being in the line of translation and publication. Dr. Phillips is in social service in Johannesburg, South Africa; Mrs. Cobb of Worcester, Mass., gives a program which she has found most interesting to her audience in actual practice.

CONTENTS

ARTICLES

Making up the Family Christmas List. By Bertha Atwater	547
The Dignity of Missions. By Raymond Calkins	549
Peace at Eventide. Picture Spread	552
Our Mission in the Near East. By Henry H. Riggs	554
Debtors to the Past: Worship Service	558
Dan Bradley at Eighty Says This	559
New England on the Far Eastern Tragedy	559
Oxford-Edinburgh and the Local Church. By Douglas Horton	560
The Mid-West Meets in Fort Wayne	562
The Message of Fort Wayne	564
Sesquicentennial of an Indian Society. By G. E. E. Lindquist	565
High Resolve at Concord	567
The Message of Concord	572
Istanbul Amerikan Hastanesi. By Luther R. Fowle	573
The Lure of Utah. By Edwin F. Irwin	574
Boys and Girls of America: When the oldest Son Carries a Load	575
Musselshell Valley Hangs On. By Thomas A. Tripp	576
Contrasts. By James F. McNaughton	578
Publications Play Their Part. By Frederick W. MacCallum	579
What Our Furlough Taught Us. By Ray E. Phillips	580
A House Party. By Fannie Cobb	585
A Singer's Tour	586
A Debating Trip Around the World	589
CAMERA NEWS. By Dorothy P. Cushing	556
BOOK CHAT	583
THIS, THAT, AND THE OTHER	587
SECRETARIAL SIDELIGHTS: Superintendent Hacke. By John R. Scotford	588
PERSONNEL OF THE BOARDS	590
IN MEMORIAM	593
CHRONICLE	598

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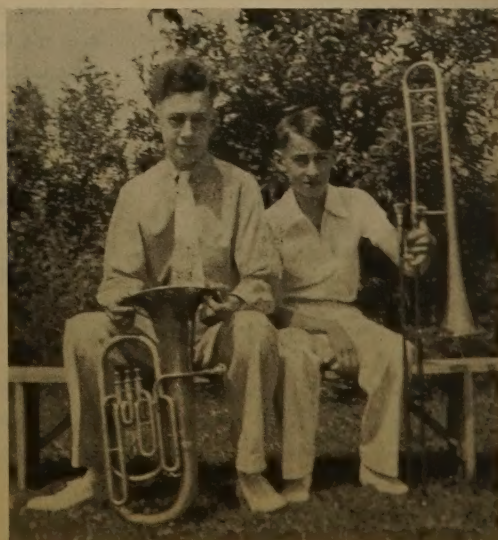
The Christmas Fund is Our Way of Expressing Grateful Remembrance



This honored veteran sat for his picture on his eightieth birthday. He retired three years ago after fifty years in the active ministry.

These grandchildren at school are two good reasons why the children of the veterans cannot carry the full burden of caring for their aged parents.

*Promising boys with a grand heritage!
Who begrudges them their chance?*



Making Up The Family Christmas List

By Bertha Atwater

IN thousands of homes throughout the country, Thanksgiving is followed by a period of great perplexity, especially for the mother of the family. It is time to prepare the Christmas list.

Down go the names, John, Sr., John, Jr., Susan, Tom, Mary (shall they have what they want or what they ought to have?) and even baby Harry, whose stocking will be a tiny one this year.

Then come Grandfather and Grandmother, the aunts and the cousins, to say nothing of those close friends who must be remembered on this day when the whole world smiles one at another and no one must feel alone and forgotten.

How the list grows and how carefully in most homes must be the calculating if the entire list is to be covered!

A CHRISTMAS LIST OF MORE THAN 800

But there is another and even larger family that is included in the Christmas list of thousands of those who love the Christ and His Church and those who have ministered to it—the eight hundred members of the Ministerial Relief family, which for thirty-five years has been remembered through the great Christmas Fund, by which our whole Congregational and Christian fellowship are brought together in the beautiful give and take of the Christmas season.

Last year 7,615 separate gifts were received, representing 2,208 Congregational and Christian churches. They came from every state in the Union but one, as well as from Hawaii, Canada, England, Irak and Japan, and made up a grand total of \$78,032.

On Christmas Day hearts were rejoiced and anxieties put to flight for the time being in 828 homes, as the Christmas checks were delivered from Maine to California, from Canada to Puerto Rico, in England and Germany and across the Pacific in Hawaii and Japan.

The Christmas list varies little from year to

year in this larger family of our fellowship; coal and wood for the bitter months of winter—even in the South heat must be provided—taxes, insurance, blankets, warm clothing, shoes and overshoes, and always bills to be paid to the doctor, the dentist, the oculist, the druggist, the grocer, etc.

Not many luxuries on this Christmas list, you will note; but if you had ever faced a rapidly emptying coal bin, been chilled by winter winds blowing through inadequate clothing and bedding, or lain awake at night trying to figure how one dollar could be made to do the work of two, you would appreciate the luxury of listening to “the glad music of coal rattling into the cellar on the day before Christmas,” as one pensioner expressed it.

“I think every year I will not accept the Christmas check,” wrote another beneficiary, “but send it back for some one who may need it more than I do. Then each year it comes just at a time when I so much need money for coal and some personal needs that I do not know what I would do without it.”

GIFTS FROM ONE DOLLAR TO A THOUSAND

It is not necessary to be richly blessed with this world's goods in order to take part in this “larger Christmas.” While every year hundreds of those able to give liberally make gifts that run as high as \$1,000 each—and the Fund could ill afford to do without these larger gifts—the great bulk of the contributions come from those of moderate means who carry in their hearts the reverent memory of honored pastors and beloved fathers and mothers.

“I am enclosing my check for five dollars,” wrote one donor. “I wish it could be more, but it just can’t. As long as I am working, I hope to be able to keep this amount annually in the Christmas Fund as a memorial to my father, a Congregational minister, who died just four years ago. I can think of no more fitting memorial, and I believe that he would

like to know that I was helping his missionary friends in just this way."

With another gift of one dollar came this note: "I am living with my father, nearly ninety years old, who has a pension from your board. We are very grateful for the help that we receive and for the generosity of God and His people in sending it to us. Last summer, leaving father to keep the home alone, I was able to earn nearly twenty dollars by picking peas and beans for a neighbor, a market gardener. That is my missionary money, my spending and clothing money for the year; but I want to show my sincere thanks and send you this dollar for the Christmas Fund."

AND THOSE WHO RECEIVE?

Ah, how often those in the office of the Ministerial Relief Division wish that the donors to the Christmas Fund could be gathered together in the days after Christmas to read the touching letters of gratitude!

"I cannot express the relief which the Christmas check brought me," wrote a widow living with an only daughter in delicate health. "With utmost economy there are always some things I cannot manage, and every year the Christmas check is used to take care of bills from the doctor, etc., which I just cannot care for in any other way."

"I am getting along nicely with the \$300 grant at present," writes a minister on the Pacific Coast. "I receive \$120 as church janitor, making me an income of \$420 a year. The pension with the Christmas gift does me nicely as long as I can keep up the janitor work. Possibly I ought not to continue it after next December 31st, when I shall have my eighty-sixth birthday, but I am not worrying. Hitherto hath the Lord sustained."

He had forty-four years of service in our Congregational churches. Has he not earned a generous remembrance at Christmas?

IS THE CHRISTMAS FUND NEEDED?

The regular grants of the Ministerial Relief Division are made for the calendar year and each October applications are received for a renewal of the grant for the ensuing year. No

more moving statement of the needs of the pensioners of the board can be made than extracts taken at random from these renewal blanks:—

"With the cost of living steadily rising, we would be in distress without our grant. The increased demands on my children as they seek to educate their children make it impossible for them to give us more than they have in the past. You can never know the security we both feel as long as we have the grant from the board." He is eighty years of age and is receiving a pension of \$300 in recognition of fifty-one years of faithful service to our churches.

"I can report no change in material circumstances, except that I am less able to care for myself. My garden, which I have taken care of heretofore, was sadly neglected. I just did not have the strength to work it."

One of the great problems of the board is to provide the care needed as the infirmities of age increase. The Christmas Fund is the main dependence in such cases.

"The reason for not answering your last letter is that I have been in the hospital for another major operation, the third in three years."

Ill health obliged him to retire at an age when he ought to have had many more years of useful service. A generous Christmas check will help on this hospital bill.

"I do not know how we could live on a less amount than we are getting. We are in very close circumstances now, as part of our October check had to go for fuel. We had planned to get a few storm windows to make the house warmer, but I see no prospect for it now. We have cut our expenses to the limit, are doing without a telephone and using kerosene lamps to save electricity. Our only other reliance is our daughter, a teacher on a small salary, with no income during the summer and with some college expenses still owing."

In 1932 Mr. H. was stricken with paralysis, which made it necessary for him to give up his

[Continued on page 551]

The Dignity of Missions

By Raymond Calkins

OUR Mission Boards, in the day in which we live, are beset with many difficulties. They are in financial straits. But their problem goes deeper than this.

They confront the necessity of restating the whole missionary idea in intellectual terms congenial to the modern mind.

They must meet also the demands of an aroused social conscience. Is not the greatest obstacle to the propagation of Christianity in non-Christian lands, the un-Christian aspect of our so-called Christian civilization? Must we not cast the mote out of our own eye before we can see to cast the beam out of our brother's eye?

Admitting the validity and nobility of the missionary idea, do not the times urgently demand more thinking and giving by Christian people for a Christian solution of the social problem at home?

•

Deeper, however, than all of these difficulties lies a latent subtle skepticism—we can hardly call it anything less—which has stolen unawares upon the Christian mind concerning the fundamental spiritual principles upon which the whole edifice of Missions may be said to rest.

Here, so far beneath the surface that it is often overlooked, we discover the root-reason for the weakened interest in world-missions.

We must look to our spiritual foundations. In order to recover a fresh faith in, an abounding enthusiasm for the missionary idea, we need to re-educate the Christian mind in the acceptance of the deepest spiritual implications of the Gospel which it professes to believe.

These spiritual principles are clearly laid down for us in the story of the feeding of the Five Thousand. This may well be called the great Parable of Missions. In it, we find the four simple propositions from which spring the whole motive of Missions.

First, there is the picture of Jesus standing

before that great, inclusive, conglomerate multitude of people. It is the picture of Christ offering Himself to the world, as the Savior not of some men, but of all.

"I," he said, "am the Bread of Life. The Bread of God is He . . . which giveth life unto the world."

The plain implication of this is, that Christianity is not one thing and Missions another. Some people say that it is. The one is a Truth, the other a policy. The one is Divine, the other human. The one is a Revelation, the other an inspiration.

Yet how can any one take Christ otherwise than on His own terms? One can let Him alone, and one can let the New Testament alone. But one cannot accept Him as the New Testament presents Him without accepting the missionary idea also.

One cannot accept Christ for himself, that is, and reject Him for others. One cannot take the Gospel into his own heart and at the same time take the heart out of that Gospel.

Either, believing in the New Testament we believe also in Missions, or disbelieving in Missions, we disbelieve the New Testament also.

This dilemma needs to be sharpened until it penetrates to the very core of the modern Christian mind.

•

The second spiritual principle embodied in this Parable of Missions is the identity of human need. However much the men and women composing that great multitude differed in all other respects, they all felt the same hunger.

Translated into spiritual terms, we arrive at that elemental Truth which makes for the unity of all mankind: the hunger of the human soul for God.

Men differ in what they have, but they agree in what they lack. They are wide apart in their material possessions, but they come together in the poverty of their spiritual need.

"At this deepest moment of their life, all men clasp hands and are brothers."

It is the glory and the dignity of the mis-

sionary idea that it is founded upon this conception of the oneness of humanity at this deepest moment of spiritual need.

Men everywhere hunger for the same Bread. Race makes very little difference, if any. Wealth or education make no difference at all. Men everywhere want life that is open and honest; friendship that is real and sincere.

And that this may be possible, they crave forgiveness, a new mind and a new heart; and power to control all those strange driving forces within them, the curious tendencies half blind, half below the level of their consciousness, which still control their lives.

In a word, they seek a life which finds its fulfillment only in the life of God, in the possession of those supernatural currents of life which come into the human soul only through its contact with, its possession of, the Eternal Life of God Himself.

Thus the missionary idea is grounded not only in the truth of the Gospel but in the truth about man. Since the hunger of the human soul is always and everywhere the same, the same Bread alone can satisfy it.

Again the modern Christian mind needs to be re-educated into the idea that it is not a different truth for different races that is needed, but the same Truth for all.

The third spiritual principle on which Missions rest is that in Christ and in Him alone is that identical Truth to be found which can satisfy this identical need.

The spectacle of the disciples with their few loaves and fishes, tragically inadequate to meet the hunger of the multitude, is the symbol of the impotence of any human wisdom or capacity to satisfy the spiritual hunger of mankind.

It simply is not equal to the task. But Jesus is. And He alone is. Jesus did not say: "I am the Bread-giver; I can give you something to eat."

He said, "I am the Bread. He that eateth of me shall never hunger." It is a tremendous claim to make. But He made it and the whole of the New Testament reiterates it, and the whole moral history of mankind ever since has authenticated it.

Either that proposition is true, or it is not true. If it is not true, then the missionary idea is discredited at once. But then again, so also is the New Testament.

If it is true, if it comes anywhere near being true, then the Dignity of Missions is apparent. Missions offer to mankind the only Bread by which it can truly live.

It sounds like an exclusive claim; and so it is. But all truth is exclusive. If a cure for physical disease is found, it excludes all other partial remedies. They are not false; they are only approximations to the truth.

Other spiritual remedies for the needs of the soul are not false; they are only partial and approximate approaches to the Truth which alone makes man free.

There are three great demands of the human heart which must be met if it shall be at peace: an adequate moral ideal; a mighty Savior; an immortal hope.

Upon closest psychological and religious inquiry it may be affirmed that these demands are completely met only in the Person of Him who came that men might have life and have it more abundantly.

Once more the modern Christian mind needs to be re-educated in the solitary Power of Christ to save the human soul out of darkness and melancholy into the abundance of life and light and hope.

"And he . . . gave to the disciples to set before the multitude." Here is the final spiritual principle in Missions. Jesus did not feed the multitude directly.

He fed the people by the hand of His disciples. That is Christ's method of saving the world: through consecrated human agents. His multiplying power did not reveal itself until the moment of obedience.

If the multitudes are unfed today it is because of the incredulity and immobility of his disciples. Apparent lack of resource is never a sign of the inefficiency of faith.

Always upon obedient and consecrated action has followed the glad surprise of those who have taken Him at His word. The promise, the pledge of power is there.

"What are these among so many" is the

human forecast. "And they did eat and were all filled" is the divine fulfillment. We have imagined that what we lacked in our missionary enterprise is resources. And we were right.

But the resources we have lacked have not been outward and material, but inward and spiritual. We need a fresh appraisal of the one gift that is ours.

The essence of the Gospel is Love. And Love knows nothing of calculation or prudence or economy. When mathematics comes in at the door, Love goes out at the window.

The lightest breath of barter blights it, and from every effort to bind it with rules, confine it to places, yoke it with prudence, it seeks to escape like a bird from Heaven.

Ours is indeed a peculiar treasure. It is a possession which it is alike death to lose and death to hoard. To hoard it is to lose it. To hide it is to kill it. To monopolize it is to starve it. To hug it is to smother it. To repose on it is to overlay it.

We pause, we hesitate, we consider, we debate, we find fault, we apportion our few loaves and fishes, we have enough for this, but have we enough for that?

And Christ's multiplying power is not felt, will not be felt until we face our total task in the spirit of a complete faith, of a complete love. We shall never do more for ourselves by doing less for others.

We can never solve our own problems by isolating them from world problems. Such is

not the Divine method, and we can do our work only in obedience to the Divine will. The multitude is one multitude. The need is a common need.

Missions thus rest upon the grandest spiritual affirmations which the spirit of man is able to make. Only as the mind of the Church grasps them in the fullness of their meaning will we witness the regeneration of the missionary idea for which we wait.

From these deepened sources of spiritual vitality will follow the integration of missionary forces and their effective and coöperative administration, and the mounting tides of missionary giving. The spiritual idea of Missions will be clothed in thought-forms congenial to contemporary culture.

The vision of a completed Christian task will then capture the imagination and win the enthusiasm of a Church holding with intelligent conviction the faith on which all missionary endeavor rests.

Let us take up our New Testaments and catch once more its immortal secret. Let us take up the old truths and really believe them. Let us take up our wronged duties and really do them.

Let us penetrate into that region of sincerity where Christ abides. Then surely we shall see Him facing the multitude as He faced it then, feeling the same compassion and saying: "I am the Bread of Life."

And the awakened spiritual conscience of the Church will open a new era in Modern Missions.

Making Up the Family Christmas List *[Continued from page 548]*

church, and they retired to a small cottage built only for summer use. His grant is \$300, to which the Christmas Fund added \$50 last year. Will you help us to do the same this year? He is seventy-five years of age and his wife, seventy-seven.

"We are three in family; my wife, eighty years old, my daughter and myself. My wife has been sick for several months and has be-

come totally blind with cataracts on both eyes. My daughter has also not been well, although she is able to be around. I am about as usual. We are thankful to the Lord, for it might have been worse."

Let not your Christmas list for 1937 be completed without including some amount for those who have lived faithfully and unselfishly, and now are come to days of want. The Veterans of the Cross must not be forgotten by the Church which they have served.



*The day begins with
a friendly chat*

*In the afternoon
he attends to
the yard*

*Mr. F. brings home the groceries
in time for lunch*



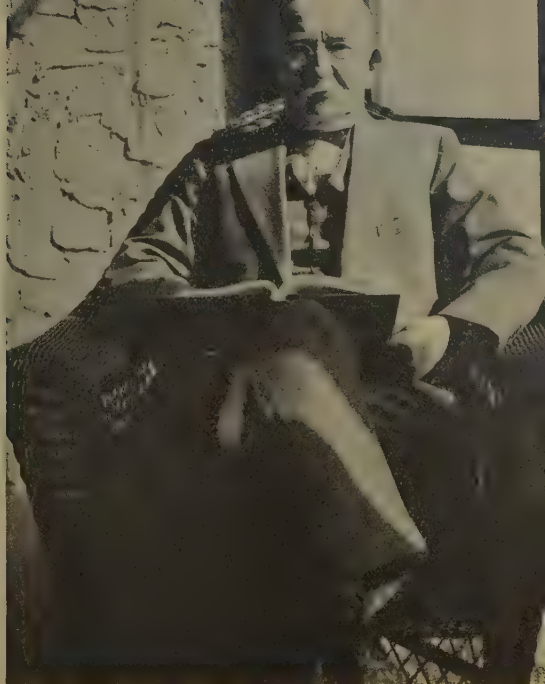
Some lives cover many miles as well as years. Our friend whom we will call Mr. F., was born in Hungary in 1864. Over fifty years ago he came to this country and for thirty-seven years served the cause of Christ through our churches. He began as an assistant to Dr. Henry A. Schauffler in his work among the Czechoslovaks of Cleveland. Seeking further training, he took a course in the Slavic Department of Oberlin College. Forty-eight and a half years ago he married one of the first graduates of what later became the famous Schauffler School of Cleveland.

Eventide

Two of the Most Honored Ministerial Relief Family

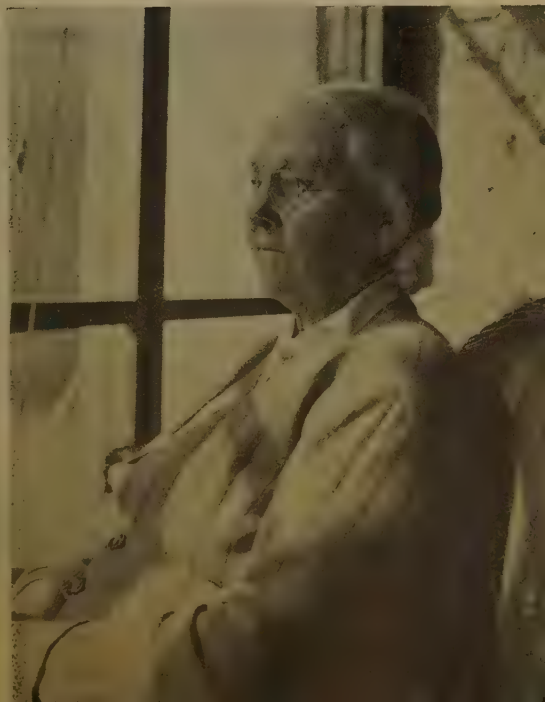


*While his wife
looks after the
flowers*



*Toward evening he
turns to his books*

*while she dreams of
happy yesterdays*



Together they have served Bohemian and German churches in Cleveland, St. Louis, Chicago, Nebraska and Minnesota. Their last pastorate was for thirteen years in Cleveland. Fifteen years ago a break in his health compelled Mr. F. to give up the active ministry. Thanks to his own efforts and the help of his son it did not become necessary for him to ask for a Ministerial Relief pension until four years ago. Because of his long years of home missionary service and the love and esteem which the churches feel for him and his wife the Board is very glad that it is able to brighten his sunset years with a modest pension.

Our Mission in the Near East

By Henry Harrison Riggs

CHRISTIAN missions in the Near East have not, in recent years, been furnishing much front page news. No mass movements, no aggressively active communities of converts. Missionaries are at work in faith and hope; but results are not spectacular.

This is in part due to the kind of people who make up this mission field. The overwhelming majority are Muslims, and experience seems to point out the evangelization of Muslims as an all-but-impossible task.

Why?

Our approach to Islam in the past has seemed to be an attack, and an attack at its strongest points.

For example, theologically the strongest point in Islam is its pure monotheism. Undeniably Mohammed rendered a conspicuous service in raising this standard against the polytheism of his day.

Then and now the Muslim believes that the Christian doctrine of the Trinity and the Deity of Christ is a part of that polytheism.

Much as we resent this grotesque misconception (perhaps not altogether a misconception in the Arabia of Mohammed's day) we cannot avoid the fact that the Muslim in indignantly denying the Deity of Christ, *thinks* that he is defending, as he should, the noblest tenet of his faith: "There is no God but God."

In religious practices, too, we have assailed the best in the Muslim's religion. Five times every day he turns aside from the world to bow in worship to his Creator. This is the grand lesson that Islam has taught down the centuries.

Yet the Christian must undermine this fine faithfulness by urging the futility of seeking salvation by such formalism!

Right, of course! But again an attack on that which, for the Muslim, is most sacred and vital.

In the solidarity of Islam, the social-political-religious fellowship of believers, there is an-

other noble element in religion which every Muslim leaps to defend. Yet to many this seems to be the greatest obstacle to missionary success.

Many a Muslim is intellectually convinced; captivated by the personality of Jesus and loyal to His spirit and teachings; "yet he is not willing to come out as a Christian."

Yet think what it means for a loyal Muslim to "come out as a Christian." Centuries of conflict, sometimes actual warfare, always political intrigue and bitter controversy, have made the names Muslim and Christian stand for two great hostile camps; and to "come out as a Christian" means to turn traitor to your own and go over to the enemy's camp.

I was in a railway compartment with a Muslim gentleman, and conversation easily turned to religious things.

"You are a Muslim and I am a Christian," I said quite incidentally.

"God forbid! You are not a Christian; you are an American and a Protestant," he replied, very earnestly and courteously.

For him the name Christian meant the Oriental Christian: Orthodox, Armenian, Copt, Nestorian, one to despise and hate. The spirit and service of Jesus was quite another thing.

Only the Oriental Christian himself can fully overcome this false impression of Christian life. To build up and strengthen the Oriental Church, while at the same time challenging it to measure up to the real meaning of its name, Christian, and make that name a winning power among Muslim neighbors, is the real hope for the winning of the Near East to the service of Christ.*

*That was the effort of the first missionaries of the American Board to Turkey. They meant to work *within* the ancient churches, helping them to purify themselves of corruption and ignorance, giving their common people a Bible they could read for themselves. Only when the church authorities would have none of such reforms were "Protestant" churches established for the nurture of those who had learned to follow Christ. But the ancient churches have themselves grown through contact with these Protestant churches, through respect for the American missionaries, through the spiritualizing power of persecution and martyrdom. Ed.



"I am a Muslim, one whom God still permits regularly to perform his daily duties (God be praised) . . . In no one save God do power and will, knowledge and life exist . . . The Koran declares that without God's permission not one leaf shall fall to the ground."

*From an article by a Mohammedan in International
Review of Missions, April, 1937*

Camera News

By
Dorothy P. Cushing

“One of the most dramatic national transformations in our time is the re-birth of Turkey. Out of the oldest empire has come the newest nation. It is a nation searching with all the vigor and optimism of youth for a new and better life.”

From THE TURKISH QUEST*



LITTLE EXHIBIT A

At the American School for Girls in Merzifon, Turkey, the students in the Child Care Class have the real fun of a live model for their lessons. Here is a bright Turkish youngster evidently enjoying the job of being Exhibit A.



PROUD PARENTS

There is a clinic for children in Lanao, Mindanao, Philippine Islands, and one day they had a Child Health contest. Here is the baby who won and with her a very delighted mother and father, as well as sister, looking a trifle cross but really only somewhat embarrassed by the publicity.

*THE TURKISH QUEST—The Story of the American Board in Turkey, is a 35 page, profusely illustrated booklet, available at the Board rooms, 14 Beacon Street, Boston, Mass., for 10 cents a copy.

INTRODUCING SOME FOLKS YOU ALREADY KNOW



(Left to right) Miss Lillian Picken, Dr. Rose F. Beals, Dr. Lester H. Beals, Mrs. Louise G. Fisher, Miss Florence M. Ridley, R.N., and Mrs. Hugh Vernon White, taken in Wai, India, by Hugh Vernon White.



(Left to right) Miss Helen Dizney, R.N., Mrs. Clara J. Hauske, Dr. Alma L. Cooke, Albert C. Hauske, all of Tehsien, North China. The Japanese claimed capture of the city, October 3, after heavy fighting. Our property is outside the city, mainly in a detached compound to the east. Most of the missionaries were away on vacation but those there evacuated under consular pressure, August 22. Dr. Cooke and Miss Dizney are in Tsingtao while Mr. and Mrs. Hauske are in Tientsin.

Debtors To The Past

"Let us walk worthy of our great inheritance, let us be creditors of the future, even as we are debtors to the past."

Hymn: "For All the Saints" or "The Voice of God is Calling."

Prayer: "Thanks be to thee, O God, for all faithful souls, for all who have given their lives to the service of humankind, all who have spent their fortunes in behalf of human welfare, all who have suffered for the sake of their fellow men: who have earned no fame or name: who have been baffled, scorned, mocked, persecuted. Thanks be to thee for their vision of the truth, their courage and patient courtesy, their single-hearted devotion and strength. Of them we have not been worthy, but do thou forgive our sins. And when thou sendest forth to us prophets and true leaders of progress, may we recognize them for what they are—thy messengers, and may we turn from our sin and selfishness and humbly follow them in their work for thee, for thy name's sake. Amen."

Poems: use either or both

"Lord of the brave and strong,
Armed for the ceaseless fight,
Fired with the love of right,
Filled with a hate of wrong—
Thine is the might they wield,
Lord of the brave and strong.

"Lord of the faint and weak,
Faint yet pursuing still,
Bowing to thy sweet will,
Bearing without complaint,—
Thine is their power to bear,
Lord of the weak and faint.

"Lord of all souls that live!
Grant us thy grace, we pray,
Humbly from day to day,
Ever our best to give—

Thou wilt our souls befriend,
Lord of all souls that live."

"Tall trees standing in the forest,
Tall trees grasping at the sod,
Tall trees sheltering those who're weary,
Tall trees make me think of God.

"Black earth fertile for the planting,
Black earth measured for the rod,
Black earth filled with nature's treasures—
Black earth makes me think of God.

"Great souls touched by human struggles,
Great souls strengthening those who plod,
Great souls helping and uplifting—
Great souls draw me close to God."

Reading: Ecclesiasticus 44: 1-10
(Apocrypha: if possible have mimeographed copies and use for unison reading).

[If this cannot be done we suggest using the latter part of Responsive Reading 31 in the PILGRIM HYMNAL. It is taken from Ecclesiasticus. Ed.]

Let us now praise famous men,
By whom the Lord hath wrought great glory.
Such as did bear rule in their kingdoms,
And were men renowned for their power,
Giving counsel by their understanding,
Such as have brought tidings in prophecies:
Leaders of the people by their counsels,
And by their understanding men of learning for the people;
Wise were their words in their instruction:
Such as sought out musical tunes,
And set forth verses in writing:

(Worship Service appropriate for use with a program on Ministerial Relief)

Men richly furnished with ability,
Living peaceably in their habitations:
All these were honored in their generations,
And were the glory of their times.
Yea, they were men of mercy,
Whose righteous deeds have not been forgotten.

Hymn: "O Brother Man, Fold to Thy Heart Thy Brother."

Information regarding our Board of Ministerial Relief or stories of some of our pioneer ministers should be added. Send to Board of Home Missions, 287 Fourth Ave., for leaflets—*A Down East Drama and Serving the Rural Churches Fifty Years Ago.*

Important note: All of the material in this program was selected from different services in *Challenge and Power* by Wade Crawford Barclay, 204 pages, \$1.00. This book of meditations, and prayers is admirably suited for personal use or as a help for those who are planning worship services for groups. The poems, prayers and other quotations are carefully selected from the best religious literature. One recognizes most of the writers as contemporary, but the classics are also drawn upon.

A most valuable feature is the 12 page section on "Prayer, Praise and Fellowship" which gives in simple, non-technical terms the why and how of worship. Suggestions for personal worship combine the thought of H. N. Wieman, Kirby Page, Ernest F. Tittle and Muriel Lester. Although the book contains a wealth of material, it is concise and so well arranged that it will slip into a coat pocket. We commend it to you.



Dan Bradley at Eighty Says This

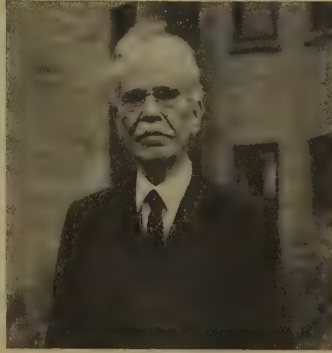
YOU have asked me to do an impossible thing—namely—“To tell how it feels to be eighty, and still preaching.”

In spite of the calendar, I do not feel that I am eighty, and still love to preach. And there never has in my experience of fifty-four years of preaching, been more things to preach about. Take the Bible itself—from it I have derived some twenty-five hundred sermons, yet I have scarcely scratched its vast surface.

Take the people who patiently listened, or sweetly slept as I preached and consider but the meager fragments of their experience that I could reach or understand. Consider the world of men whose lives have paralleled mine, men and women who have made it over, by their toil, their sacrifices, their deep tragedies, and their passionate love. Some of the choicest spirits among them I have known in these four-score years, and if I ever attain salvation, I shall owe it to them. I am filled with thankfulness that my

own poor little personality came in contact with their opulent spirits.

There is an embarrassment in being eighty and unemployed, with no physical infirmity, without a pro-



gram. Since 1865, a schedule of work has been laid out for me, with compelling force. I miss that urge to study, to work at a definite task, to win a living for myself to begin with, and then for a family.

That compelling urge has vanished with the years. What to do with my time, my gathered experience, my historic information, my

knowledge of human nature is a daily problem—with none to counsel me how to use it. The morning paper is soon exhausted.

The youngsters around are impatient of an old man's prophecies. My surviving contemporaries all know my peculiarities and smile. The middle-aged folk drive Packards and consider me in the “horse and buggy” stage, with the “horse and buggy” mind, but they are uniformly polite.

It is impossible to start an argument with anybody as of yore.

But there are glorious memories—and there is a degree of satisfaction in the reflection that in your day and generation you had a modest share in promoting at home and overseas, “a new earth wherein dwelleth righteousness.”

And to any youngsters who care to hear it, may I say, that to have a share in extending the influence of the “eternal gospel,” and in persuading folk to like Jesus, is to have an experience of supreme satisfaction.

New England on the

WITH deep abhorrence of reliance on military force in the settlement of international disputes, and deeply conscious of the failure of the United States of America and other nations to attain the Christian ideal in their relationships, in which failure we are all implicated, the American Board of Commissioners for Foreign Missions, in annual meeting assembled, deplores the tragic situation in the Far East and eagerly supports all friendly and peaceful efforts toward the cessation of armed conflict and the use of peaceful meth-

Far Eastern Tragedy*

ods in the settlement of the issues involved.

Appalled by the present crisis, the Board affirms its concern and friendship for the peoples of both China and Japan, and especially those of the Christian fellowship in these lands. Our deepest sympathy and prayers are with them daily. We are grateful that there is in these countries today a group of Christian men and women who constitute a real hope for the ultimate attainment of the Christian ideal of peace and good will among

nations. Most of the missionaries of the American Board will stay at their posts in both countries even though it should prove to be at personal risk.

Our commission is to proclaim the gospel to all peoples and our missionaries still perform this task at the crossroads of the Far East today. Their work has a heritage deeply rooted in times of persecution and martyrdom and the spirit of both missionaries and churches continues to radiate the “Faith of Our Fathers” which is “living still.”

*Adopted by the Concord Conference, Monday, October 25.

Oxford, Edinburgh and

By Douglas Horton

the Local Church

THE Oxford and Edinburgh conferences were full of color. About four hundred delegates participated in each, coming from all quarters of the globe and from all the churches of Christendom save Rome. The Orthodox with their flowing hair, their cassocks of violet or scarlet, their pastoral staves, and their great pectoral crosses drew the attention of all. A Chinese in a blue robe, our own Dr. Timothy Ting-fang Lew, with a few others, represented millions of his fellow Orientals. Several Negroes were there, from our own country—and from America, Great Britain, and Europe were the many soberly dressed churchmen who made up the body of the assemblies.

OXFORD

The plenary sessions at Oxford were held in the town hall and at Edinburgh in the assembly hall of the Church of Scotland. It is an interesting fact that at Oxford, whence so much learning has emanated, there is no hall large enough to accommodate a very great company of people!

Active discussion in which all might share was made possible by breaking the Oxford Conference into five sections and the Edinburgh Conference into four, each to deal with a specific aspect of the general problem. The reports of these sections provide criteria according to which local churches throughout the world can gauge the degree of their own Christianity.

I. Section I at Oxford was concerned with the relation of the Church to the community, especially the national community.

Upon this question the Conference was of one mind. The Christian, says its pronouncement, ought to accept with gratitude the society

of which he is a part: he owes fidelity and service to the community, large or small, in which God has placed him. But in no case does he regard the will of the community as ultimate: he may recognize that in God's sight its ideals are inadequate and wrong.

The report of this section to which this question was committed denounces every form of radical and national mysticism. "We think with our blood," say certain Germans. "Best think with your mind," says the report, in effect, "and in grateful recollection of Who it was Who gave you your mind."

Question for the local church: Are you taking your standards from God or from the community round about you?

II. The second problem taken up was that of the relation of the Christian to the State, that is, to the governing body in the land.

According to the report of the section which dealt with it, the State has no right to absolute sovereignty. It is not the supreme source of justice: it itself stands at the bar of a higher justice. The Christian therefore ought to submit to the State, but only as long as it remains in its proper rôle, which is to maintain law and order. The State must allow the Christian the perfect and unfettered freedom to be a Christian: it must not deny that God and humanity have a greater claim upon the conscience of its citizens than it has itself.

It is to be questioned if our local churches are fulfilling their task if they are not keeping this viewpoint crystal clear among their people.

III. The third section took up the problems of the economic order. No pretense was made of providing technical solutions for them. The report of the section does, however,

set forth the grand principle that all economic activity must be consistent with the realization of the true ends of human nature. As one delegate from France said, "Each occupation should be such that the man who engages in it may discover in it his vocation as a man."

Must not the local church, in season and out of season, preach to its people that if their businesses make them less human beings, they are engaged in a slow form of spiritual suicide, which may lead eventually to physical suicide. The only occupation for a man, the report tells us, is that which makes him more and more himself, as God destined him to be.

IV. The fourth section at Oxford took up the urgent problem of education. The totalitarian state can live only by propaganda and indoctrination. To this conception the Church opposes that of the free conquest of truth. Liberty to pursue the truth, since it is of God, must be championed by the Church not only for its own members but in behalf of all mankind.

The Church asks for a free education which at the same time will defeat the forces of disintegration and prepare for a coöperative life.

The local churches in Chicago, as in many another American city, are now definitely face to face with this question. Forces which depend for their development upon indoctrination are now making themselves felt in the public schools; while from the other direction are flowing in disintegrating elements which tend to secularize society and rob it of all higher loyalties.

The exploration of the implications of the American doctrine of separation of Church and State is, I believe, the most momentous demand laid upon our churches today

in the whole realm of practical social philosophy.

V. The report of section 5 at Oxford, on international questions, was the most eagerly awaited of all. According to it, the Church recognizes that in Jesus Christ all men are brothers. For that reason it must support and encourage every endeavor to introduce international law instead of armed conflict. It wages irreconcilable war against war by the ways of love.

There is a difference of opinion as to what method—whether it be that of the absolute pacifist or the collectivist—will soonest and most effectively abolish warfare from the earth, but the Christian conscience is at one that war is a stupid and wholly evil anachronism and that the law of love requires its complete abolition.

Our local churches in the United States now seem to be aware that international peace is part of the Christian message.

EDINBURGH

VI. The first of the Edinburgh sections which was concerned with the meaning of the Grace of God ended its sessions by singing a hymn of thanksgiving, for it found itself unanimous.

The unanimity, by the way, was interestingly arrived at. The Catholic members took exception to the phrase often on the lips of the others, "*Sola gratia*"—grace alone—since this was one of the by-words which produced the division in the Church at the time of the Reformation. By omitting the particular phrase, so replete with connotations of strife, and at the same time retaining the idea contained in it, to which all were quite ready to give their assent, the section avoided division.

With one mind they condemned the claims of humanism and voiced their whole-hearted belief in the sovereignty of God.

Local churches will be the gainers

not only from reading the report of this section but also from remembering the technique it used for overcoming the divisions among its members: words divide, the content of the Gospel unites.

VII. The section on the meaning of the Church, which asked itself what the Church really is, reached a formal but not an actual unity. The members agreed in the best of spirits and with cordial pledges of mutual fellowship and further common study to disagree for the time being on the definition they sought to reach.

According to the Protestants, the Church has corporate existence wherever the Word of God is preached and the Gospel Sacraments rightly administered. This is the principle of the "gathered Church," which is the corporate expression of the Holy Catholic Church in any locality.

The Catholic idea, ordinarily so-called, is quite different. The Church, according to it, is not necessarily in existence where the Word is preached and the Sacraments celebrated: it is only in existence where the Word and the Sacraments represent a continuity with the past which reaches back to the life and ministry of Jesus himself.

As certain Catholic leaders, on the one hand (especially Anglo-Catholics), are now coming to see that apostolic succession is not necessarily the only symbol of this continuity, and as Protestants, on the other hand, are beginning to realize that there is no such thing as life without continuity, there is hope that the tension which still exists between these two groups will some day be resolved.

Meanwhile, it is obviously the Christian duty of local churches of the Protestant persuasion to come to understand the Catholic position.

VIII. The section on the Ministry and the Sacraments did not find itself in full agreement either. The discussions were always cordial and

frank—a sign in itself of the vitality of the unity which is developing in the world Church—but points of view apparently unchangeable confronted each other without any satisfactory synthesis being suggested.

The positions of agreement which were arrived at may, however, be emphasized as the first steps toward further conquests in the future. All were able to say, for instance, "We believe that Christ is present in the Lord's Supper," though they could not agree as to the form in which He is present. To let go the form, however, and stress the content—that is to penetrate to the religious heart of the experience.

The question of the Lord's Supper, a brand of discord to the Church for centuries, now begins to resolve itself. The same may be said also of other questions, such as that of orders and of baptism: dogmatism as a disease, though not yet cured, is losing force.

One can think of few more useful studies for a local church which desires to be Christian in the ecumenical sense than to take up such points of difference as these with the idea of coming to an appreciation of the viewpoint of other branches of the Church of Christ.

IX. The fourth commission at Edinburgh opened the eyes of many Protestants to the great difficulties which lie in the way of reunion, for here the question of the Communion of Saints was considered.

To us that doctrine speaks not only of our communion with each other as living participants in the same faith, but also of our communion with those who have entered into their eternal reward.

The Eastern Orthodox Churches, however, carry the idea to an extreme to which few Protestants can follow. They include communion with angels (which most of us can see no reason for believing in at all) and especially and in a peculiar sense

[Continued on page 577]

The Mid-West Meets in Fort Wayne

FOR Indiana to entertain a major meeting of our churches is something new under the sun. The goodly company who attended the combined Mid-west Regional Meeting and the annual meeting of the Board of Home Missions, October 19-22, found Plymouth Church a happy surprise. Here was a great church of sixteen hundred members with physical facilities adequate to entertain the General Council, of whose existence our fellowship was hardly aware, while the youthful pastor, Charles M. Houser, proved both a genial and a ubiquitous host.

The Mid-west has a lusty appetite for talk. The three-day program listed forty-five speakers, some

of whom opened their mouths several times, and all of whom found a respectable audience before them.

The business of the Board of Home Missions was presented by the directors in such a way that it was taken care of with dispatch. It consisted in further perfecting the merger which was consummated last June.

Such a program affords many happy hours, together with occasional high spots of inspiration. We will mention only a few of the latter.

Another young man who was discovered at Fort Wayne was George M. Gibson, pastor of the Webster Groves church of St. Louis. He conducted the devo-

tionals with impressiveness and spiritual insight. The opening day was made brilliant to the eye and inspiring to the ear by the singing of the Schauffler College choir of thirty-five voices under the direction of Edwin A. Ralph.

On the first night Charles E. Burton spoke on "Churchmanship for Today," revealing his mechanical mind with a perfect illustration. He pointed out that a motor without gasoline was merely junk, while the gasoline without the motor was chiefly a big noise and much confusion.

The Council for Social Action displayed its wares on Wednesday. At the luncheon Hubert Herring revealed his auctioneering talents by



"The opening day was made brilliant to the eye and inspiring to the ear by the singing of the Schauffler College choir of thirty-five voices under the direction of Prof. Edwin A. Ralph"

upping the circulation of *Social Action* some 300 copies in about ten minutes. Later in the afternoon he pointed the pathway to a better America, after which the meeting sent a message to the Moderator of the General Council disavowing his reported statement that we would stand with Great Britain in case of war.

At the close of the afternoon Hugh Vernon White told the meeting several things about Japan. In the discussion it was brought out that an embargo on the materials of war was much more logical than a boycott of Japanese products, and that whatever is done the spirit of hatred must be avoided.

The conference banquet was graced by the patriarchal presence of Dan Bradley in the capacity of toastmaster. He demonstrated again his capacity to elicit a little wit out of everybody.

Wednesday evening Henry Smith Leiper laid aside his rôle as the prince of story-tellers to become the prophet of ecumenical Christianity, while Arthur Holt minced no words in depicting the injustices to which the black man is subject in Africa.

The final morning Rural America held the center of attention, with much illumination breaking forth from Ferry Platt, Marguerite Davison, Ralph Woodward and Thomas Alfred Tripp. The afternoon brought glimpses of life on a variety of mission fields.

Thursday night the dwindling company of older folk was reënforced with a zestful banquet of the youth of the Indiana churches to whom Harry Stock brought the story of Youth Building a New World. The final session was addressed by Samuel S. Wyer, an engineer of Columbus, Ohio, who set forth an astonishing assortment of convictions on religion, economics and politics which were always interesting and frequently startling.

Some of his listeners liked his religion better than his politics, but when Howell Davies decided to go home to a well-earned rest at ten o'clock there was still a crowd around shooting questions at Mr. Wyer.

Of the attendants who took the trouble to register, 205 were men and 229 women. But many came and went without signing up. At almost every session the number of people sitting in the pews was astonishing.



The Big Five at Fort Wayne stood together: Rev. Charles M. Houser of the entertaining church, Plymouth, Fort Wayne; Chairman Robert Coe, Director Board of Home Missions; Exec. Vice-Pres. Frazier; Supt. Tyler of Nebraska, Chairman Mid-West Regional 1936-37; President Cross of Board of Home Missions.

Below, left to right: Rev. Harding R. Hogan of Racine; Editor Scottford; Field Secretary Kirby; General Sec. Brownlee; Supt. Johnson, Inter Mountain District; Supt. Hall, Ohio.



Home Missionary Harmony at Fort Wayne

The Message of Fort Wayne*

THE intense religious note struck repeatedly in this meeting impels us forward mightily into the very essence of our Christian gospel, which is God in Christ seeking every place of strain, difficulty, and danger in our individual and social relations. God wants us to meet and master the problems in the spirit of Christ thereby becoming partners with Him in building His kingdom.

To that end we must develop a churchmanship for our day. This involves a realistic approach to life. We need to recognize the changed conditions and new forces of our times both locally and universally. We cannot ignore the fact that tens of thousands live on less than a subsistence level, that many of the clergy are woefully underpaid, that 220,000 have been lost from our Sunday Schools in the past twelve years, that there is a critical aspect among the laymen eager for religious truth and guidance, that the Church is deeply involved in matters pertaining to the State, that our missionary giving has fallen far short of the goal, that we need to pay our "debt of honor" of \$1,517,000 to our clergy, that the Pilgrim Fellowship and the work of the women has shown a new vitality, that the conflict of the Church with the secular and atomistic forces in both the rural and urban areas calls for a united church in a divided world. We must not only realistically recognize these facts, but we must act upon them.

The Philistines are upon us! In their ranks we find the forces of greed, license, hate, ignorance, parochialism, violence, and death.

*Findings of the joint Mid-West Regional and Home Board Meeting at Fort Wayne. Adopted October 21, 1937. Signed by Earl H. Thayer, chairman, Theodore R. Faville, Mrs. Elbert A. Read, Mrs. S. W. Keck, W. C. Giersbach.

With them, there can be no compromise. We dare not equivocate.

We must firmly stand for those qualities exemplified in the life and teachings of Jesus. God help us if we fail in our Christian endeavor to save the world from its destructive elements.

This calls for a vital churchmanship. The demands of such a Christian churchmanship involve much. It devolves upon us to be the leaders for the new day.

There must be a positive and effective proclamation of the Word in season and out. There must be dynamic preaching by every member of the fellowship seeking to lead folk to commit themselves to Christ and His Church with all that such a commitment implies for such a time as this. To do this intelligently and with consecration we need to practice the Presence continually in all we do or say.

Three days ago the Confessional Church in Germany was declared illegal. This is devastating. Let us pray fervently for our brethren that they may survive this persecution, that they in prison may be comforted and sustained, that they may find ways to train a faithful ministry (now illegal), that they may continue in the faith. And may our earnest prayers be extended to all who are suffering in the cause of Christ in other lands as well, due to the conflict of the Christian conscience with the forces of the State.

Believing that the rural church is entering a new phase of activity in our national process, we must positively support it spiritually, socially, financially. It must have not only a leadership trained for the work but its pastors must have a living wage. Christian justice demands no less.

The further demands of justice to our fellow clergy cause us to endorse heartily the Debt of Honor campaign. In this we seek to raise \$1,517,000 during 1938 to fulfill the denomination's solemn moral and financial obligation of a modest pension for the older ministers under the Original Plan.

Missionary motives may be theological, the sense of human need, the longing for world peace and brotherhood, the Macedonian call, or the challenge of youth. Primarily it is religious. Men are created with a sense of duty to God, to Christ, to the Church, and to their fellowmen. To ignore our duty is to commit sin in the sight of God and Man but to heed it gives peace, love, a sense of sharing, and salvation. To be followers of Christ we need to be co-workers with Him in the task of redeeming the whole world. This is our brief for missions.

Profoundly impressed by the work of the ecumenical councils in seeking to unite the Body of Christ we can do no less than give our whole-hearted support to the movement. We must remember, however, that we are also witnesses for Christ and His church in certain areas of life. Having in mind our heritage of freedom for the individual and the congregation as well as the responsibility that is ours in the fellowship of believers in Christ we need to re-think the work of our branch of the Church in the light of the newer implications which come as a result of the forces at work in the world inside and outside of the church.

In our struggle for a more effective and united Church, we need to remember that we have organizations within our Church which

can and will do certain tasks if properly undergirded. The various divisions of our Missions Council represent the machinery. They need to be implemented with the power that comes from God through the activity of Man. The power of prayer, the practice of stewardship, the reading of the Scriptures, regular attendance at divine worship, plus personal and social action will revitalize the local

church which is the creative center for our denominational program. We need to practice the Presence if we are to become dynamic individually and corporately.

Men and women of God, called of Christ to do His work in the world, let us not forget that the corrosive and divisive forces which are negative in character and in spirit, have set to destroy the work of the Church. We must swear

fidelity anew to our elder Brother, Jesus Christ, and follow Him in everything even it be to the Cross. Then Truth, Justice, and Righteousness shall fill the whole earth, and the spirit of Love will be in the hearts and minds of mankind. Then the full glory of God will be revealed. The trumpet has sounded the call. God help us in a time like this if we fail to heed its clarion notes.

Sesquicentennial of an Indian Society

By G. E. E. Lindquist

ON November 19, 1937, the Society for Propagating the Gospel among Indians and others in North America observed its sesquicentennial. It holds the distinction of being the oldest incorporated missionary society in America.

The initial steps toward organization were taken in 1762, when a large fund was collected and a charter of incorporation obtained from the government here, which was negated by the British king. In 1782 this plan was revised and the General Assembly of Massachusetts petitioned for a charter which was granted on November 19.

The Society, non-sectarian, limited to fifty members, has had a continuous existence and has sent hundreds of workers among many Indian tribes, in New England and in the far west.

There have been, besides, pioneer efforts in destitute places, "on the frontiers of Massachusetts, Maine, and Vermont" and in regions beyond. In 1840 it supported missionaries as far west as Cincinnati, Burlington, and even Chicago.

It is interesting to note that from 1791 to 1878 eighty-two missionary pastors were sent to Maine, while thirteen found their way to the Isles of Shoals. Scandinavian missions in Wisconsin and Minnesota received assistance, 1857-1887, and also the Sioux Indian work in South Dakota, notably at Oahe (Rev. Thomas L. Riggs) and at Santee, especially during the period 1884-1911.

The efforts in behalf of Negro evangelization seem to have been largely limited to the support of certain Institutions: Hampton Institute, Tuskegee, Wilberforce, Howard, Lincoln Institute, Calhoun, Manassas, Hungerford, Atlanta, Mt. Meigs, Montgomery. In 1910, when a shift in the main emphasis of the Society's work was brought about, the appropriations made to institutions which serve only Negroes ceased.

Names notable in the annals of American political and ecclesiastical history have been found on the membership roll of directors. The

present officers are: President, Rev. Ashley D. Leavitt; Vice-President, Rev. Henry Wilder Foote; Secretary, Rev. Charles E. Park; Assistant Secretary, Rev. Boynton Merrill; Treasurer, Mr. Henry Ware.

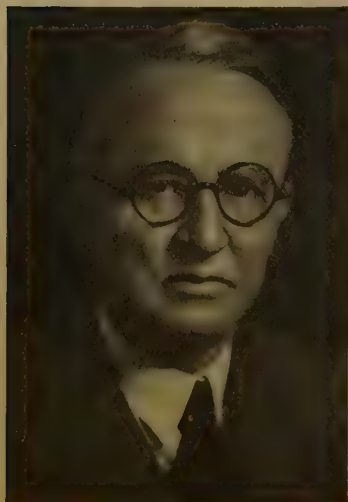
During the past ten years, the writer, a Congregational minister and actively engaged in work among American Indians for over a quarter of a century, has served as missionary-at-large for the Society. The task to which he has addressed himself has largely been that of coöperative work with existing agencies in the field of Indian Missions.

In view of its independent character and long and continuous history, this Society has a unique opportunity in furthering every effort looking toward a closer coördination of effort on the Indian field. Such recently organized agencies as that of the National Fellowship of Indian Workers is an indication of the desire of those on the field to unite their efforts toward this worthy end.



Rev. Ray A. Eusden, pastor of the Eliot Church in Newton, Mass., revealed as Chaplain at Concord a responsive sympathy with the spiritual purpose of the meeting and most helpfully adapted his messages to the program of the various sessions.

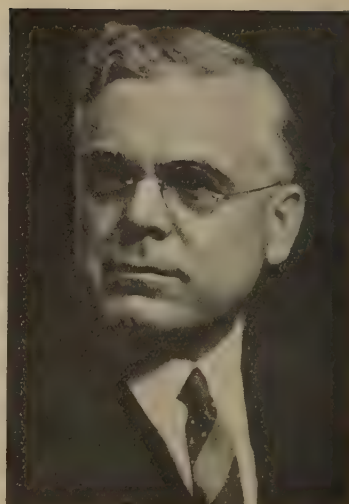
Honorable William R. Castle, one time Assistant Secretary of State and former Ambassador to Japan, takes pride in the fact that he is a direct descendent of one of the first American Board missionaries to the Sandwich Islands.



Concord Celebrities

Speakers at New England Regional Meeting

President Mildred A. McAfee of Wellesley College told the Concord conference that those churches that take colleges seriously will find support as they recognize the world conscious-



Professor Justin Wroe Nixon of Colgate-Rochester Divinity School warned us at Concord that modern society is in grave danger of breaking up, but that it can be saved by a Church capable of being a whole-creating fellowship; that is, composed of members who seek to interpret their lives as wholes.

Rev. Claude Allen McKay, pastor of the First Congregational Church in Binghamton, New York, preached an able "Annual Sermon" Sunday morning on "We Want Life."

ness and critical judgment of the undergraduate, and that the modern student in a scholarly college community would welcome the opportunity to do something if he could be convinced that the thing to be done was his to do.

**They Provided
a Good Variety
in Both
Personality and
Message**



High Resolve at Concord

A CHURCH of Christ belting the globe, made up of older and younger Christian communities, taught by the same Jesus, inspired by the same social ideals, worshipping the same Father, and bent on doing His will—what an exhilarating challenge for us today, and what a high resolve is ours to keep the line of missionaries moving across the world in order to strengthen the sense of fellowship of this Christian world community and to make more and more powerful the combined Christian forces of the world in the redemption of human life!

If we did not catch this vision before the impressive service Sunday evening, the 24th, at Concord, we certainly did then.

We began to feel it when some fifty-one missionaries from all parts of the world, preceded by Boy Scouts with flags of different nations, came up the aisle of the church singing Frederick Hosmer's grand hymn, "Forward through the ages, in unbroken line, move the faithful spirits at the call divine."

It gathered force as these missionaries, introduced by Miss Emerson, streamed across the platform. The tide of emotion rose high when Dr. Clark presented four retiring veterans: Dr. and Mrs. Fairbank of India and Dr. and Mrs. MacCallum of Turkey; and when Professor Michaelides of Beirut accepted the torch for the younger churches and when President McAfee of Wellesley accepted the same for the students of the nation.

We were overwhelmed with the flood as Chairman Gates of the Prudential Committee conducted an "In Memoriam" service for the eighteen missionaries and eight Corporate Members-at-large who had passed away during the year.

When in that darkened room the name of each of those who had laid

down their work was called, and when the bell was sounded and the candle of each was lighted by Miss Jeannette Cowles of Concord—and when Miss Catherine Van Buren sang "For all the saints who from their labors rest"—our hearts felt a peculiar response to the call of God to see to it that the torch hitherto carried by those noble missionaries must under no circumstances be allowed to fall to the ground and flicker out; rather must



Mrs. Erlon M. Richardson of Portland, Maine, as Vice-Chairman of the New England Regional Committee, presided over the impressive service Sunday evening

it be caught up by young vigorous apostles of the living Christ and His living Church and carried forward into all the dark spots of human life the world over.

Secretary Burton at the close of the conference drove the thought home with these words: "There is something awfully wrong at the heart of our religion if we are not missionaries. Individuals must take the leadership . . . and 'thou art the man.'"

And it is safe to say that most of us who sat through those stimulating sessions came away with a revived sense of personal responsibility toward the promotion of Missions in our own local churches.

THE MEETING

We are referring, of course, to the joint Sixth Regional Meeting of the Congregational and Christian Churches of New England and the 128th Annual Meeting of the American Board held in the South Congregational Church of Concord, New Hampshire, October 23-25.

This meeting was given a good send-off Saturday morning, the 23rd, by an address of welcome from the pastor of the entertaining church, Rev. Andrew V. McCracken, and by the responses of President Potter of the Board and Superintendent Roundy of Maine, Chairman of the New England Regional Committee of the Missions Council. It was impressively closed Monday noon, the 25th, with an inspiring address on "Churchmanship for Our Day" by Secretary Burton of the General Council, and with an earnest prayer of consecration by Rev. Raymond Walker of Portland, Oregon, Chairman of the Home Department Committee of the Board.

A keynote on the conference theme, "The Christian Church in Our Day," was struck the first morning by Professor Justin Wroe Nixon of Colgate-Rochester Divinity School, who spoke on "The Church as a Builder of an Independent World." He was most ably followed during the sessions of the three days by Rev. Ray A. Eusden of the Eliot Church of Newton, Mass., Chaplain of the meeting; by the special speakers Saturday afternoon, Professor John C. Schroeder of Yale, Chairman of the Council



The four retiring veterans: Dr. and Mrs. Edward Fairbank of India (left) and Dr. and Mrs. Frederick W. MacCallum of Turkey

for Social Action, President Judson L. Cross of Tougaloo, and Treasurer Luther R. Fowle of Istanbul, Turkey; by Rev. Claude Allen McKay of Binghamton, New York, who preached the Annual Sermon Sunday morning; by the missionaries, Miss Lauretta A. Dibble of West Africa, Rev. Walter Curtis Tong of the Philippines, and Rev. Edward Fairbank of

India, who on Sunday afternoon brought the Living Church of their respective fields vividly before us; and by Executive Vice-Presidents Goodsell and Frazier who in the closing session, Monday morning, helped us see The Church at the Heart of the World Community and The Church in Action in America.

And the practical application of

(Below) The Associate Secretary of the Missions Council (left) and some New England Regional colleagues: Mrs. Marion J. Bradshaw of Bangor, Rev. Walter B. Wiley of Walpole, N. H., Superintendent English of Hartford, and Rev. Paul S. McElroy of Manchester, Mass.



it all was brought forcibly home when our Executive Secretary of Promotion, Leonard M. Outerbridge, under stress of great emotion, laid upon us the task of proving our professed faith through the raising of the funds so imperatively needed right now to keep the missionary enterprise of our churches alive.

On Saturday evening hundreds attended a great Fellowship Banquet presided over by Mrs. Robert L. Bowen of Los Angeles, Vice-President of the American Board. After the new Associate Secretary of the Missions Council, Rev. James E. Walter, was introduced, the Honorable William R. Castle, one-time Assistant Secretary of State in Washington and former Ambassador to Japan, spoke on some of the great problems of state, including the situation in the Far East and the League of Nations.

The critical situation in China and Japan naturally loomed large in the minds of the delegates. Much satisfaction was given by a unique exhibit in the big assembly hall covering the entire back wall of the stage. There was given a dramatic presentation in picture symbol, chart and map of the state of Congregational and Christian churches in China and Japan; the line of military movements being indicated by pins and the location of all work under the American Board being shown in telling photographs and in letters from leading Christians in China and Japan.

Also did the meeting itself provide some means of understanding the situation in the Far East. For example, Rev. George W. Shepherd, fresh from Nanking, China, where he has been serving as special adviser to General and Madame Chiang Kai-shek in their New Life Movement, was introduced for a few moments and spoke as best he

could upon the situation as he saw it.

Then on Sunday afternoon Rev. Thomas A. Goodwin of Littleton, N. H. (who, by the way, was elected the new Chairman of the New England Regional Committee), asked of Rev. Harold S. Matthews of Fenchow, North China, and Rev. William P. Woodard of Japan, leading questions. The answers were honest and elucidating, though naturally much had to be left unsaid.

In the South Church Sunday morning after the sermon the Sacrament of the Lord's Supper was beautifully and impressively conducted by Dr. Potter.

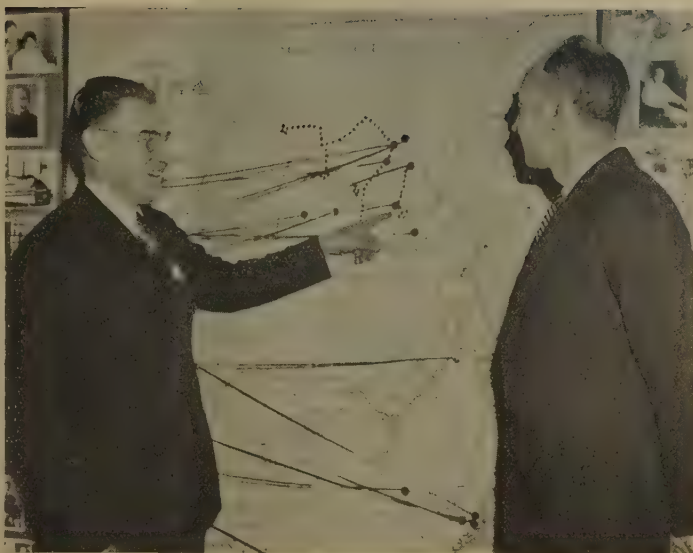
The joint meeting split up on Saturday afternoon, the 23rd, into three sections: church officers meeting with Superintendent James F. English of Connecticut in the auditorium of the South Church; the women, under the leadership of the Chairman of the New Hampshire State Women's Department, Mrs. John D. Kettelle of Barrington, Rhode Island, attending in the Pleasant Street Baptist Church a play entitled "The Arms of the Octopus" staged by Concord people and trained by Paul Blaisdell of that city; and the ministers conferring together in the Baker Memorial Church under the leadership of Dean Vaughan Dabney.

YOUNG PEOPLE'S RALLY

Then there was the New England Pilgrim Fellowship rally and supper which was held Saturday afternoon and evening at the First Congregational Church in Concord, Rev. Richard F. Beyer, pastor.

Here the attendance and spirit of the young people of our churches was at its best.

The Fellowship organized into four discussion groups: one on Personal Religious Living, led by Rev. Paul S. McElroy, formerly of the University of Cairo, Egypt,



Harold Matthews of North China (left) and William Woodard of Japan try to get what satisfaction they can out of the situation in China

and now pastor in Manchester, leaders" as Rev. David P. Hatch, Mass., and by Rev. Fred M. of Dover, N. H., Mrs. Royal G. Meek, pastor of All Souls Church Whiting of the Council for Social in Bangor, Maine; another on Social Action, with such "resource Action, with Secretaries Ruth I. Sea-

George Shepherd, China; Laurretta Dibble, West Africa; Mrs. Alan Taylor, South Africa; Mrs. James McKinley and Walter Tong, Philippine Islands

OUR PEACE WHO HATH MADE BOTH ON



bury and Hugh Vernon White of the Board leading off; and a fourth, led by Rev. Porter Bower of our Publishing Society and Mrs. Manley F. Allbright of the Massachusetts State Conference, the subject being "Organization of the New England Fellowship."

The addresses at this Pilgrim Fellowship rally were given by Miss Seabury of the Board, and by Dr. Henry C. McDowell, formerly of West Africa and now Principal of Lincoln Academy at Kings Mountain, North Carolina.

Dr. McDowell's message was prepared for by Miss Catherine Van Buren of Fisk and Oberlin, who gave as unstintedly of her beautiful voice and spirit to the young people as she did to the hundreds who crowded the sessions of the joint meeting itself.

MISSIONARY RETREAT

A Missionary Retreat was held in the First Congregational Church on the Friday preceding the opening of the big Meeting. This was attended by several Prudential Committee members, most of the executive officers of the American Board, and by over fifty missionaries from Japan, China, the Philippines, India, Africa and the Near East.

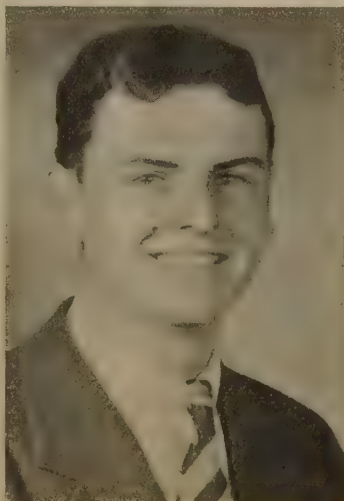
The main topic of this "Conference on Missionary Policy" was "The Challenge of New Opportunities and How Best to Meet Them."

Much thought was given to the meaning of Oxford and Edinburgh and to the significance of the coming World Conference to be held under the auspices of the International Missionary Council; also to the place of the missionary in the Christian movement of the future.

And as usual in such retreats, the abiding realities of our Faith as we know them in our own lives and in our attempts to communicate them to others were brought home in vital ways.

AMERICAN BOARD BUSINESS SESSIONS

The Board held sessions at different times during the three days of the joint meeting. On the first day a report of the Prudential Committee, prepared by Chairman Carl M. Gates, laid before the Corporate Body some very pressing and perplexing questions growing out of the critical financial condition faced by the Board. This was



Norman F. Grant of Newburyport, Mass., Chairman of the New England Pilgrim Fellowship, was all smiles when he saw how many of his pals came to meet with him at Concord.

vigorously and courageously commented upon by the Chairman of the Committee on the Report, Rev. George W. Owen of Hyde Park, Mass., and a special time was set aside for Board discussion.

But for various and sundry reasons no member of the corporation cared to start a discussion on the questions involved or on Mr. Owen's comments, and so the vital and urgent questions raised were referred back to the Prudential Committee with power.

When, however, it came to the wording of the first paragraph of

the Prudential Committee's resolution on the Far Eastern situation (which as revised is printed in full on page 559) there was some lively interest shown and somewhat vigorously expressed.

Some felt we should insert a confession of our "national sins in international relations" and some did not. Some would have gotten along without any opening paragraph whatsoever. By a majority of one, however, it was decided to be as humble as American citizens ought to be when talking about other nations, and after two or three periods of discussion and some fine night work done by Superintendent English of Connecticut and his Business Committee, a resolution was adopted which seemed to satisfy everybody.

The American Board elected twelve new Corporate Members-at-Large: Mrs. Philip K. Swartz of Tempe, Arizona; Mrs. Robert P. Trask, Lexington, Mass.; Rev. T. A. Goodwin, Littleton, N. H.; Rev. Fletcher C. Lester, Norfolk, Va.; Rev. Fred Hoskins, Bridgeport, Conn.; Mrs. A. V. Dunn, Sacramento, Cal.; Rev. G. H. Huntington, Istanbul, Turkey; Mr. E. S. Hunter, Hanover, N. H.; Mr. E. A. Dame, Concord, N. H.; Professor G. K. Daghljan, New London, Conn.; Rev. Alfred Heinger, El Paso, Texas; Rev. Vaughan Dabney, Newton Centre, Mass.

The following members of the Prudential Committee were re-elected to succeed themselves, their terms to expire in October, 1941: Mr. Roy A. Hovey, Wakefield, Mass.; Mrs. Everett E. Kent, Newton, Mass.; Rev. Milo E. Pearson, Salem, Mass.; Rev. Russell H. Stafford, Boston, Mass.; Mr. Lucius E. Thayer, Newton Centre, Mass.; Miss Amy O. Welch, Hartford, Conn.; and Mrs. George R. Wilson, Hinsdale, Ill.



American Board Mighties: President Potter, Vice-President Bowen, Chairman Walker of the Home Department Committee, Executive Vice-President Goodsell

(Below) Mrs. Luther Fowle and Miss Olive Chase (in costume) made the Turkish exhibit an attractive center of interest. And the coffee helped!



Rev. Fletcher C. Lester of Norfolk, Va., Editor of the *Christian Sun*, and Rev. Vaughan Dabney of Newton Centre, Mass., Dean of Andover-Newton, were the new members chosen, their terms to expire in 1941.

A new name was added to the list of executive officers chosen by the Corporation: namely, that of Miss Dorothy P. Cushing who has hitherto served as Assistant Secretary in the Editorial Department, appointed by the Prudential Committee.

Both the general and executive officers of the Board were re-elected.

IMPRESSIONS

The impressions of the Meeting will vary with the angles from which it is viewed. It was evidently

well organized and carried through by efficient general and local committees. It was well publicized. Its attendance (668 registered delegates) was quite representative of the best of our New England churches, special credit being due the Association for the way they worked up the delegations.

The personal quality, too, was at least up to Presbyterian standards, according to Miss McAfee, and that can be taken as a compliment of high order.

The addresses were thoughtful and forceful for the most part. Discussions—what there were of them—relieved many a pent up soul and did not a little toward making the conference interesting and worth-while.

The spirit of fellowship, of course, was strong and exhilarating

and the moral earnestness of the delegates was something that one could bank upon.

A WORD OF THANKS

"Bishop" Armstrong's diocese "did itself proud." And the Joint Meeting recognized this with special heartfelt resolutions expressing gratitude: To Mrs. Emma I. Boardman for her "devoted and tireless service in the preparation and publicity for the Meeting"; to the South Congregational Church, her sister churches and the people of Concord and vicinity for their courteous, generous and thoughtful hospitality; to the Boy Scouts "who guided and assisted us"; to all others who helped including Dr. McCracken, pastor, and William H. Macurder the hardest worker of a hard working crew. Amen.

The Message of Concord

WE, the members and delegates in attendance at this, the sixth All New England Regional Meeting of Congregational and Christian Churches and the one hundred and twenty-eighth annual meeting of the American Board of Commissioners for Foreign Missions, have from these days at Concord, New Hampshire, received a new vision of the Christian Church around the world, an Ecumenical Church. We rejoice that we are a part of this Church of all races and nations.

It is with joy that we recognize the part our fellowship has played in building this universal Church by many means, but particularly that

known as the missionary enterprise. We take pleasure in the word received that our churches and members are to a degree renewing their support of our common work as indicated by the returns thus far received during the calendar year.

Yet we note with concern that there are large areas both geographical and social where we have peculiar responsibilities which are neglected through lack of funds. Compelling our attention are long established fields inadequately cultivated and new fields into which we would, but are unable to enter.

We remember with gratitude the generous support of our churches in days past. We plead for a con-

tinuing and increasing interest in the world-wide cause of Christ. Especially in this do we urge hearty participation in all local and national plans and programs of Thanks-With-Giving, that mounting deficits may be adequately met and every advance made in local, state, homeland and overseas service.

We pledge ourselves anew and we urge our colleagues throughout the entire fellowship to renew and maintain the practice of Christian Stewardship.

Thus we purpose and promise by word and deed to perform our part toward creating a world "with broad horizons, fences leveled and frontiers penetrated."

Modern Shepherds By Isabelle Phelps, formerly of Paoting, China

By angels heralded in song
The little Christ-child came:
And listening shepherds sought the Babe,
Then told abroad His fame.

We bow before Thee, loving Lord,
As shepherds came of yore.
Grant us a vision of Thy face
To leave us nevermore.

May we, as shepherds vision-stirred,
Our hearts with love aflame,
To earth's far bounds our glad news take,
The world for Christ to claim.

Then "Glory be to God on high"
Shall angels sing again;
And "peace, good-will," dispelling strife,
Shall come through Christ to men.

Istanbul Amerikan Hastanesi

Doktor Lorrin Shepard, Direktor

By Luther R. Fowle



Pres.: Rear Admiral Mark L. Bristol

Vice-Pres.: Allen Wardwell, New York

Treas.: Lindsay Bradford, City Bank Farmers Trust Co., New York

Sec.: Luther Fowle, Rm. 1707, 50 West 10th St., N. Y. C.

Honoris Causae

THE November number of THE MISSIONARY HERALD reported the project of a Memorial to the late Dr. James L. Barton in connection

This sum is to be received over a period of thirteen years. Believing that such funds should be expended with needs in Turkey carefully considered, the American Board on November 9th designated the sum of \$25,000 when actually received as the nucleus of a James L. Barton Memorial in the American Hospital of Istanbul.

The American Hospital of Istanbul is not an American Board institution, but is ably directed by Lorrin A. Shepard, M.D., a missionary of the American Board.

Started by Rear Admiral Bristol

come of its Endowment held in America.

Provided with a suitable building, it gives promise of increased and

Already assured

Endowment, given in 1931 by one man who had visited Istanbul, now held by trustees of American Hospital in Istanbul, Inc., New York City	\$300,000	
Building: Contributed by the American Community in Istanbul: business men, official representatives, those in educational and mission activities	52,000	
Pledged by American business firms in America with branches in Turkey	27,500	
From a family that has had several members in educational and mission work in Turkey	25,000	
Nucleus of Barton Memorial, reported above	25,000	
Total	\$429,500	86%
Still required to complete sum of \$200,000 required for new Building	70,500	14%
	\$500,000	100%

with the American Hospital of Istanbul.

Rapid (and happy) development is taking place. The Prudential Committee of the American Board has been assigned by the Government of the United States a sum of money, under a Treaty with the Government of the Turkish Republic, which settles all claims arising out of the World War.

in the distressing armistice period following the World War, it has been carried on for seventeen years by the American Community of Istanbul, under a committee of which the American Ambassador to Turkey has been ex-officio Chairman. Even in its present unsuitable rented quarters, the Hospital is meeting its operating expenses by its earnings, supplemented by the in-

continuous service without other major financing.

Today a \$500,000 dream is 86 per cent assured; the James L. Barton Memorial is a major factor in completing the project.

The American Hospital of Istanbul now invites the wide circle of Dr. Barton's friends to contribute to the Barton Memorial Fund, thus making it \$50,000.

No gift is too small to help the hospital. No gift can be too large to be a fitting memorial to Dr. Barton, him whom we delight to honor.

We of the Congregational Christian Fellowship know that Dr. Barton played a large part in developing educational and medical institutions in many lands—creative in spirit, inclusive and coöperative in adminis-

tration. No more fitting memorial to him could be created than to put strong foundations under this Hospital and School of Nursing, at the point where Europe and Asia meet, and in a land newly reborn to hope and progress.

Particularly should we hold in remembrance the fact that as Dr. Barton began his missionary service in Turkey so his heart always

yearned for the people of that land. For the Near East he lived and died.

Checks payable either to the "American Hospital of Istanbul, Inc." or to the "Barton Memorial, American Hospital of Istanbul" may be sent to The American Hospital of Istanbul, 22 William Street, New York City, or to the Treasurer of the American Board, 14 Beacon Street, Boston, Massachusetts.

The Lure of Utah

By Edwin F. Irwin

UTAH is a state of great natural grandeur—towering, craggy mountains; wonderful scenic beauties carved out by wind, water and erosion.

Utah is a state of rich, fertile valleys made productive by the ingenuity and rugged doggedness of the early Mormon settlers. It is a state of well nigh limitless resources—coal, iron and copper which may one day provide the basis for a great industrial civilization.

Utah is a state of fascination and mystery—the Great Salt Lake, the Mormon Temple whose doors are closed to those who do not profess the Mormon faith. Utah is the center of the Mormon religion which is more than a religion. It is a socio-economic religious movement.

The city of Provo is beautifully situated in Utah valley adjoining Lake Utah, which is the largest body of fresh water in the West. The population is predominantly Mormon. It is the home of Brigham Young University which is sustained and operated by the Church of the Latter Day Saints. Fruit-raising—peaches, plums, ap-

ples and berries—is the principal industry.

Of late years a steel mill and a pipe plant have located in the valley adjacent to Provo. In the early days there were three evangelical churches—Baptist, Methodist and Congregational. Both of the latter maintained schools which played a real part in the educational life of the city as the public high school system was not established in Provo until about 1913.

In the course of time the Methodists and Congregationalists came together and formed the Community Church. The Baptists soon after this ended their work and their members for the most part participate in the work of the Community Church. Thus the Community Church is the rallying point for the evangelical forces in Provo.

The problem that faces us in Provo today—Mormon and non-Mormon alike—is the development of friendlier inter-group relations, the creation of a fine Christian fellowship in which both groups may share.

Historically, throughout Utah

there has been considerable tension between the two groups. This has carried over to the present day, fortunately with diminishing intensity. This conflict has its roots in cultural differences. It was accentuated by the attack of the federal government upon polygamy, by the attitude of members of the evangelical churches who in many instances have felt themselves superior to their Mormon neighbors, by the missionaries of these churches who went out imbued with the idea of saving the poor, lost Mormons, and by the philosophy of life of the Mormons themselves who feel that they are God's chosen people of these latter days.

The way to this finer fellowship is not through talk or pious platitudes but through coöperation for the betterment of community, state and nation. In Provo as well as in other Utah cities Mormon and non-Mormon have worked together in certain civic projects, and in behalf of such nation-wide movements as the Emergency Peace Campaign. In so doing they have been brought closer together and led to realize their essential oneness.

According to telegrams received by the State Department, Washington, Americans in Taiku, China were well November 1, and the entire Oberlin Middle School was moving to Yunchen; American property was safe at that time. On November 11 Mr. Leger, Dr. Judd, and Miss Noreen were in Fenchow and intending to remain; the two Carleton College tutors and four ladies had left for the south the 7th.

Boys and Girls of America

When the Oldest Son Carries a Load

HARRY was only four when it happened, but he can never forget that day. Out behind the parsonage in the little Vermont village was a pear tree. His father had climbed up in the spreading branches to gather the fruit, when something awful happened. His foot slipped and down he fell, head first. Everybody ran for help. The town doctor came, shook his head, and said that Harry's father wouldn't die, but that there was no telling whether he would ever be able to preach again. Harry did not understand what it all meant. All he knew was that his father went to the hospital and that he and his mother had to do their best to care for the other four children, who ranged from three years down to a two months old baby.

When father came home the family had already moved out of the old parsonage alongside of the little white church and were living on a hillside farm. In later years Harry learned that some of his father's classmates at Amherst had gotten together and bought the place for them, so that the father might have a quiet spot in which to recover from his fall, while at the same time the five children would have a chance to grow up amid healthy surroundings. Three cows arrived from somewhere. Harry can hardly remember the time when he was not expected to get the weeds out of the garden. In addition to a house, which was none too big for a family of seven but which his mother said "was all they could afford to heat," there were ten acres of ground, which



The father majored in mathematics in college and in Hebrew in the seminary, but ill-health compelled him to become a farmer

produced feed for the cows and vegetables for the family.

Soon after they moved onto the farm Harry started the long procession of the family down the hill to the school house. Frequently a new brother or sister joined the crowd until there were five of them trudging off in the morning



and panting up the hill again in the late afternoon.

Harry soon learned that if he wanted to have any money to jingle in his pocket he would have to earn it himself. By the time he was ten he was an expert at discovering odd jobs. Even though he was a boy, experience had made him a first-class baby tender. He was very glad to serve as a "nurse maid" when parents down in the village wanted to give themselves a night out. That was about the easiest work he ever found. Usually his jobs were beating rugs or helping about the farm.

The older Harry grew the more he wondered as to how his mother managed to take care of her five children. His father was always talking about taking a church but that day has never come. Meanwhile there was not much money around, and sometimes his mother was worried about the bills she could not pay; but somehow there was always enough to eat, and on Sunday the family was clean and surprisingly well dressed.

Gradually he penetrated the mystery of the family finances. Every month there were two checks upon which his mother counted—one from her sister for from ten to twenty dollars and one from the Board of Ministerial Relief for "exactly thirty-three dollars and thirty-three cents" except that in December there were four extra pennies. These two remittances were the backbone of the support of the family.

But if strict economy and the best of management provided the necessities of life for seven even on this small income, what happened when the extras had to be paid for—taxes, repairs, clothing,

[Continued on page 577]

Musselshell Valley Hangs On

By Thomas Alfred Tripp

"TRYIN' to hang on 'til times come back."

That was the answer we received from an old ranchman of whom we had inquired, "How are you getting along out here in Montana dry lands these days?"

He was a slim, hard-muscled, tanned man of about sixty who looked to be not over forty-five. Dressed in a loosely hanging modest suit, blue shirt and red figured necktie, he had driven into town some twenty miles with his wife to attend a reception for us given by the high school principal. With a genial smile that turned sharp corners until lost amid the perpetual marks of the sun-grins, he sat down, graciously at ease, and speaking in a soft voice, proceeded to win all who came near him.

So it is on "the Musselshell." Here are a rural people who are seeing hard times, a people who in spite of it all have kept a refinement and courage that are most amazing.

The Musselshell River empties into the Missouri River at Fort Musselshell, and gives its name to Musselshell County, Montana, lying in the arid region a little south-east of the center of the state.

Congregational and Christian churches are interested in four centers within this area, including Roundup, the county seat, Musselshell, Melstone and Sumatra and the outlying ranches, for people come out of the hills from twenty to forty miles to trade and attend church.

In an area eighty miles wide and 120 miles long, from Roundup to Forsyth, no minister resides. From Roundup to Sumatra, sixty miles by auto, ours is the only Protestant church at work.

Musselshell Valley has had a his-

tory typical of this section of the country. The first settlers were stockmen raising great herds of cattle and sheep on the "short-grass," living in sod, stone, or log homes while counting on the Government for legislation to bring railroads and people to "build up the country" and on General Custer to subdue the Indians.

From about 1910 to 1927 dry-farming became the vogue, great quantities of wheat being grown. Then came the disastrous Dust Bowl phenomena due to over-grazing and the plowing of so much of the land in the whole of the Great Plains. It is now useless to try wheat farming here and it is hard to find grazing, water and capital to return to stock-raising. Many people have gone away but those who are left are "hanging on" for better times again.

There is reason for their hope. They are waiting for the completion of the dam in Dead Man's Basin up the river which will give them water for irrigation in the lowlands. At one time this valley was under irrigation. For forty or fifty years good crops were grown but about seven years ago a private project further up cut off all their water.

Now, during the flood season great quantities of water flow by. Dead Man's Basin will conserve the flood waters to be released in the growing season for irrigation in Musselshell County and all will be well again, comparatively speaking.

They look to Oklahoma, Kansas, Nebraska, Colorado and Wyoming to share with Montana and other "dust bowl" states in the rehabilitation of the Great Plains. The soil conservation program of the Gov-

ernment which is intended to put this region back into grazing again is their hope for the land back away from the river. The Government is already purchasing large tracts of this land looking toward control of grazing in coöperation with the privately operated grazing associations which still exist.

Government relief, which consists mainly of road and bridge building and soil conservation work, is helping them to "hang on" but they are restless to see things on a more permanent basis.

The Milwaukee Railway runs up the Valley giving employment to many. Through the help of the railroad, coal mining which is quite extensive, especially at Roundup, is another source of revenue that can be counted upon. John L. Lewis and his C.I.O. have been here organizing. The labor troubles are settled and all seems to be going well.

They look to the State of Montana for help with education through the state aid fund for schools, the only way adequate educational facilities could be maintained at present. The schools are excellent and the fine young men and women who make up their faculties are giving vital leadership to the whole community. Every young person in this region goes through high school and many pass on to college.

They look to the church. In order to maintain religious work with adequate pastoral leadership they must have missionary aid. The local churches must join hands in support of a minister and in developing a total program for the region.

Through the facilities of the state conference and the Town and Country Department of the Board of Home Missions, Charles H. Burdick, Conference Superintendent, is attempting to assist the churches of

Roundup, Musselshell, Melstone and Sumatra to form an effective yoked parish.

These churches have recently united in extending a call to a young pastor who with his wife served them as Student Summer Service worker and who will soon complete his studies at Chicago Theological Seminary.

All this is not to say that the people of "the Musselshell" are not helping themselves while they

"hang on 'til times come back" and look for outside coöperation. They are carrying on good Sunday schools. They keep their churches in repair. In spite of hard times, their buildings are freshly painted and newly repaired with money and labor contributed by themselves.

Furthermore, they are not self-centered. One of their concerns is for some of the inland towns and isolated neighborhoods nearby where, as one village merchant

stated it, "the name of Jesus is heard only in blasphemy." They can point to several towns without a church in which they hope to do missionary work of their own in the future.

It is in the prospect of opportunities like these, as well as in the hope of help from their neighbors, that the hardy people of "the Musselshell" are able to have the courage to "hang on 'til times come back."

Boys and Girls of America [Continued from page 575]

fuel, doctor's and dentist's bills, etc.? Fortunately, there were also "extra" checks which saved the day. Just three or four days before Christmas there always came a great big check which paid a lot of bills and made possible a visit from Santa Claus, only the old gentleman walked rather lightly when he got to Harry's house. But they always had a fine Christmas tree because in Vermont it is a simple matter to go out and cut one down. And when there are five children it is a rather easy matter to have a good time.

Sometimes Christmas came at other times in the year. Harry's mother explained that every December the churches raise a large fund to provide Christmas presents for the old ministers and for ministers' families which had suffered trouble even if they weren't old,

and that what was left over from the Christmas Fund was put into an Emergency Fund to help out members of the "Ministerial Relief family" who needed it at other times of the year. In Harry's family there were plenty of "emergencies"—bills that couldn't be paid, shoes for the children which could not be bought, the time his sister had an operation for appendicitis, and the winter his father went to the hospital with an infected hand. At such times a check from the Emergency Fund would arrive and save the day.

Five children take a lot of clothes, and the clothes have a rather hard time of it. About once a year a mysterious box would arrive at Harry's house, and everybody would dance around to see what was in it. Some church would send it to them, and usually the

church seemed to know as much about what was needed as a well trained Santa Claus; at least the clothes fitted.

Today Harry is a junior at the state university. Of course, he is earning his own way. At times he tells himself that he is lucky to be able to leave home at all. But so long as the churches continue to care for their aged and disabled ministers and the monthly check arrives, Harry knows that he need not worry about his family very much. Meanwhile he is getting an education. His father graduated from both college and seminary, and majored in such difficult subjects as Mathematics and Hebrew. Harry does not hope to go quite that far, but he is doing well in college.

Oxford, Edinburgh and the Local Church [Continued from page 561]

with the Virgin Mary. It was noteworthy, however, that they heartily seconded the motion to include in the report the sentence, "The honor accorded to the saints ought by no means to become superstitious and degenerate into an abuse."

This question was by no means the only one treated by this section. As a matter of fact most of the

time was given to a discussion of practical means for promoting unity.

A local church would derive real help in developing "ecumenism" by reading the report of this section.

I have spoken of the differences of opinion which still remain among the churches and must, in some form, I suppose, always remain. The

great fact to be remembered, however, is that the churches are now coming to allow for these differences. There is today a mutual interest and common concern among Christians which is a new thing under the sun. We may still speak different languages, our forms of belief and practice may be dismayingly foreign to each other, but the

gate of reciprocal acquaintance is now thrown open, the path to a great international fellowship of believers in God, in brotherhood, and in peace, stretches before us, and we can with confidence await from the future what the present has not yet given us.

To change the figure to one often used at the Conference; the ship *Ecclesia Christi* has been broken on the treacherous reefs that have beset her course during the last centuries.

Her canvas is torn, her masts and yards shattered; she has been be-
stead by many winds. But in the providence of God she has at least survived. Now there is need for many hands—our hands—to put her on the ways again for a new launching; a call to mend the sails, repair the spars, and make her once more fit for the sea. Let her glide again into the waters. Slowly but surely as we set her canvas, she will gather way toward the future's opening

ocean—a noble sight as she stands out to sea, her sails filled with steady winds! On she will move, through storm or calm, toward her unseen distant goal, her Captain on the bridge, her ship's company ready at all times for high adventure, her course set for all civilization to follow.

Is not the very vision of the Church universal a challenge to every individual church to amplify its Christianity?

Contrasts

By James P. McNaughton

PERHAPS no country in history has ever effected such important reforms, in so short a time, as Turkey has effected.

Joining the enemies of the Allies in the World War she emerged from that tragedy utterly hopeless, bankrupt, discredited.

Out of that humiliation arose a new party headed by the now famous Mustafa Kemal Atatürk, the first President of the Republic of Turkey, who repudiated foreign dictation, and refused to obey the truculent government of Constantinople, moved his capital to Angora far from Constantinople and the European forces that were contending for domination over Turkey.

That the Republic succeeded remarkably is evidenced by contrasting its present prosperous conditions and the elements controlling the old régime.

In the old régime the Sultan comprised in his own person both the political and religious functions of the state, as both Sultan and Caliph, and these gave him almost despotic sway over his subjects most of whom acquiesced and were loyal to tradition.

In the new régime—the Grand National Assembly, new governing body, with a stroke of the pen took away these ancient powers. Theological seminaries, Dervish Orders,

monasteries attached to certain mosques, were closed and one theological seminary for the whole country was constituted in connection with the University of Constantinople.

Extraterritoriality was abrogated. Capitulations, special treaties covering foreigners and local communities of non-Turkish origin, allowing large exercise of judicial and criminal jurisdiction, quite apart from the authority of the central government and humiliating to a proud people, came to an end. Now no privilege is allowed other than those found in any civilized, well-regulated country.

Many customs and usages of ancient origin were summarily abandoned. The alphabet has been changed from Arabic to Roman; the weekly holiday has been changed from Friday to Sunday; the wearing of the veil and the fez were given up; woman's dress was brought up to date; the institution of the harem was exchanged for family life as we know it, polygamy becoming a thing of the past; woman now votes and can run for political office; she is now piloting aeroplanes; she publishes an excellent paper, *The Woman's World*; a woman heads an important bank in Istanbul.

The President has been fortunate

in two respects: In the present government he had associated with him a very able, progressive and loyal body of men, most of whom were comparatively young.

He had the army with him. He wisely fed them well; dressed them well; armed them well. By these and other means he was able to create in these soldiers a loyalty of great devotion.

That the Turkish Government has been able to accomplish so much is no reason why foreign missions should be withdrawn. Indeed, the most intelligent citizens of the land enthusiastically welcome the foreigner and do not hesitate to attribute to his long residence in the country one of the basal causes for the great changes.

The recently introduced modern educational system sponsored by John Dewey depends for its application on men of expert, up-to-date pedagogical knowledge and experience—not to take the place of Turkish educationalists, but to supervise and encourage the introduction of modern principles and to carry these into everyday life.

The Minister of Education, on more than one occasion, has expressed his desire that scientific methods be introduced by Americans and has suggested that certain of our schools emphasize such practical methods.

Publications Play Their Part

By Frederick W. MacCallum

WHATEVER his particular racial origin may have been, Turk, Armenian, Greek, Jew, Kurd, today every citizen of the Turkish Republic is a Turk. Using the word in this wide sense, it would be hard to find people more friendly than the Turks.

It is only a question of being really friendly oneself, getting rid, if one has any, of all ideas of superiority, and being sincerely interested in the people and welfare of the country.

If we have such an approach the hearts and the homes of the Turks are open to us, and ready, even eager, to respond to true friendship.

This is one of the greatest and most significant of the marvellous changes which have taken place during these recent years under the leadership of the President, Kamal Atatürk.

In this connection one point which may not be fully understood in America is that in the cultivation of these friendly relations in the East it is just as easy to introduce the subject of religion as it is amongst us to talk about the weather.

Whether this is due to the identification until recently of one's nationality with his religion, or to a deeper religious element in the Oriental character—all the great religions arose in the East—the fact remains that one need not hesitate to bring up the subject of religion in ordinary conversation.

Naturally, controversy will be avoided, not because it is forbidden but because it gets one nowhere and does positive harm. But there is always opportunity for positive statement of one's own belief and experience as testimony, not argument, and without any idea of proselytizing.

In these conversations at times spiritual depths and intimacies are touched which will remain forever among the truly thrilling experiences of life.

It may not be generally known that in Turkey there is being developed a clear recognition of intellectual, political and religious tolerance as the supreme quality of a civilized nation.

The Turkish constitution guarantees religious freedom for all adult citizens. The fanaticism which could not put up with the faith of others has gone, and a feeling of tolerance has taken its place.

This attitude is being taught to the young people in the schools, and is becoming familiar to adults through the press and in the execution of the laws pertaining thereto.

Turkey is facing Westward. The country is fairly seething with new ideas. Principles are being chosen and taught which will determine the future course of Turkish thought and action.

There is a distinct and growing desire to become acquainted with Anglo-Saxon literature and institutions. The English language is being studied more than ever before.

A wide and effectual door is now open for America to share her best thought with the people of Turkey. Here is an opportunity, unexampled in similar lands elsewhere, for mutual sharing through the press of all that is good in each country, especially along scientific, philosophical, educational and social lines.

Our Publication Department has not been idle in the past. Many millions of pages have been printed and large numbers of papers, magazines, and books circulated in various languages in Turkey and other lands.

Now, in coöperation with Turkish publishers and with the hearty approval of the authorities concerned it would like to issue a large selection of the finest things in English literature, including of course some of the great English and American religious classics.

If only we had the means, there would be no limit to the service we might render in such ways as this. It would be a much desired privilege to be able to help in providing simple, clean, instructive reading matter for the many thousand who have now learned, or are learning, to read.

When I see the wonderful books prepared for children here, I confess that I feel envious for the young people of Turkey who have so little.

A few words about the Bible. The Turkish translation in common use was made about a hundred years ago, and although it was revised several times, it did not meet the needs of Modern Turkey.

The Turkish language has undergone radical changes during the last fifty years in style and vocabulary, and with the adoption of a new alphabet in 1928 these changes were greatly increased.

A new translation of the Bible became a necessity. Nearly eight years were spent on this work. [Dr. MacCallum himself was responsible for this. Ed.] The manuscript is now ready for the printer.

The whole New Testament was published four years ago and was well received. The style is simple and clear. Eighty-five per cent of the words are pure Turkish words, while the remaining fifteen per cent, although Arabic or Persian in form, are so familiar and so much used that they too may be called Turkish, as indeed many of them already are.

What Our Furlough Taught Us

By Ray E. Phillips

MANY, many thanks, Friends in America, for a wonderful furlough. We have come back to South Africa laden with riches. Not in coin of the realm—American or otherwise—but in friends, fresh associations, and a better understanding of our task.

Nine months of study at Yale under the guidance of that great brother of men, Professor Charles T. Loram, have been immensely rewarding. We have become acquainted with the work of students of primitive cultures, as well as with that of research workers in modern industrial areas, and we have been assisted in looking at our task from new angles.

We are grateful to the Carnegie Corporation of New York for making it financially possible to undertake this year of study, and to the American Board secretaries for releasing us from other demands during that period.

Mrs. Phillips and I have been privileged to meet with Congregational Young People at a full dozen summer conferences. What memories we have of companionship with high school and college boys and girls on college campuses at Ashland, Blair, and Crete, by the lake at Twinlo, Metigoshe, and Placerville in the hills at Big Pines and Hillockburn, and on the sands at Asilomar! We visited rallies and week-end conferences in New York City, Minneapolis, Mount Hermon, Northfield, and Andover-Newton.

We have been given ample proof that the finest people in the world are to be found in the churches. Blocks of time spent in Minnesota, Nebraska, South Dakota, California, Connecticut, New York and

Massachusetts, have brought us into close contact with scores of people whose names leap to mind with a quickening of the heart-beat.

What a grand lot of men, for instance, are the State Superintendents we have been privileged to work with—Sam Keck, Hacke, Tyler, Rollins, Clayton Rice, Broderick, Timberlake, Gaylord, Gill, McBride, and my old Yale Divinity classmate, Frank Carlson, of Oregon!

In ability and interest in their task these men surely more than hold their own in comparison with any group of business executives in the States. The greater business of the Kingdom is well entrusted to them.

It was a rare experience to renew old acquaintance and to share in two conferences with "Father" Charles G. Murphy, on the occasion of his retirement last year, when the young people of Nebraska and South Dakota demonstrated their deep affection for him.

It has been our privilege, while travelling among the churches, to have as mentors and friends in the state offices such able and kindly women as Mrs. Mary R. Carver, Miss Lucy V. Seidler, Miss Janet Howe and Miss Gertrude L. Hanford, not to mention that choice lot of women workers in State, District and Local Associations.

It would be invidious to single out any dozen of the latter. There are devoted, intelligent, women scattered here and there throughout the churches who are quietly, patiently, year after year, creating interest among the indifferent, raising their quota for benevolences in

spite of obstacles of all kinds, leavening the lump of more or less nominal church membership.

We are back in South Africa with a new understanding of the difficulties of the home pastor in America, and a deeper appreciation of the fine lot of men we have met in individual churches, at association meetings, at Congregational Clubs and Conferences. We haven't seen on the mission field any finer service than is being given as a matter of course by many pastors in the States.

Out in the Dust Bowl are men and women who would have been canonized had they lived a few centuries back. And they are not all in the Dust Bowl, or in the smaller, rural churches.

We have sensed in larger churches in the cities and towns, the steady, sacrificial giving of themselves on the part of pastor and his wife and the few loyal church folk who stand by, all without the glamour surrounding missionary activity nor the rewards and satisfactions that often come to the worker in foreign lands from a grateful following.

It undoubtedly takes heroic leadership these days to compel attention to spiritual truth when the movies, the modern novel, the motor car, and the very air itself, are agencies of such distracting, conflicting, and competing appeals.

It is true that there are pastors whose vision of things unseen has faded, or who have lost the common touch with their people, but these are scarce so far as our experience is concerned.

It has been a more frequent, and

thrilling experience to discover in various parts of the country churches which have evidently found the message and the methods for enlisting the joyous coöperation of young and old.

There are people in our churches who are critical of missions and say so quite frankly.

"I have no time for missions," said a church member in Connecticut, just before a church supper. "I have always questioned sending missionaries to people who were perfectly happy in their own way, to teach them to wear clothes, to eat our food, and, in short, to bring all of the troubles and problems of civilization to them. Wouldn't they really be better off without all these things?"

Statements of this sort are not only a confession of ignorance as to the actual, fear-ridden, soul-destroying life of primitive peoples, but also a curious admission that one's religion means little more than food and clothing and the troubles of civilization!

Which introduces the question whether religious faith can be called "Christian" until it is so vital and radiant that it overflows the bounds of one's own family, church and nation to embrace all men everywhere?

As we look back on experiences in various centers, those which seem to have been the most rewarding were those where we had time to really get acquainted.

Three days spent at Bridgeport in Dr. Day's church stand out as a case in point. Mrs. Phillips and I were sensibly sent to a hotel where we could get a few moments of complete relaxation between appointments. Then came meetings with Young People, Sunday School groups, the Women's organizations, the Men's Class. We spoke at the

main preaching service and at an evening banquet. Informal groups were held in different homes.

At the end of the three days we felt that we had made personal friends at the United Church, and that South Africa would be more than a place on the map in future to the members of that church.

SOME SUGGESTIONS

(We have been asked by the editor to voice any suggestions or criticisms that are on our minds or



Dr. Phillips

hearts.) Is there anything that we have seen that we would like to see improved? We would prefer to dodge this question were it not that one or two things have forced themselves quite definitely on our attention and are grateful for a chance to off-load themselves, as we say in South Africa.

In the first place, I would give as my personal impression that in dealing with young people our church leaders are not concrete and personal enough when it comes to religious experience. In spite of the ubiquitous insistence upon being realistic it seemed to me that it is almost entirely second-hand testimony that is given out to the future members of the church. "Kagawa

says—," "Stanley Jones says—," is about as far as speakers get in commending the practice of the Christian religion.

I may be quite wrong in my generalization. But I cannot escape the definite impression that speakers to young people and conference leaders would rather do anything else than explain just what religion means to *them*.

Is prayer a reality to *them*? Just what response do *they* receive from the Unseen that deepens their conviction that they are on the right track? Can *they* look back in their lives to any certain time when they were certain that they were being guided by The Father?

In short, is religion something that they themselves have *experienced*, or is it a good philosophy of life to be assented to intellectually as ethically sound.

On the occasions when I have suggested to vespers speakers at summer conferences that they conclude their talks with a *personal* testimony of this sort, nothing has happened.

In my own seminar groups I have found that young people are hungry for an exchange of real, vital experience, and are grateful for personal confidences on the part of the leader.

To my mind the main appeal of the Oxford Group (Buchmanites) can be found right here. There is the ring of reality about their doings. One after another groupers will say: "I have experienced—," "I have been guided to—."

Again, some churches and Christians seem to be groping in something of a fog when it comes to a Christian basis for missions or for Christian life at all these days.

Our fathers had a long-time objective, a heaven of rest for the weary and of bliss for the suffering,

which put in proper perspective the inequalities and disabilities of earth and gave a sense of urgency to spreading the good news.

With the passing of the old conception of heaven and hell, the whole idea of Immortality seems to have become vague and indistinct, certainly it has ceased to have richness of content to many Christians, many clergymen. Some of the younger church leaders are frank in admitting that eternal life has no meaning for them.

"Why worry about it when there is so much to be done in cleaning up this old world? Let us work for the coming of the Kingdom of God on earth."

●

While agreeing wholeheartedly, as a social worker, that stupendous tasks remain to be undertaken to make society Christian, I cannot but feel, and with equal intensity, that without a long-range view of life as eternal we are emasculating our gospel and making Christian activity ultimately meaningless.

As I see it, Christ's insistence upon individual perfection—"Be ye perfect as your Heavenly Father is perfect"—requires an eternity for its achievement.

Belief in an eternity of existence in the realm of an active, working God, One Who is working against difficulties and Who rejoices in the growth of sons to share with Him in His vast, cosmic enterprise—this gives glorious meaning to life now.

It validates and justifies the presence of problems of increasing complexity in human life and regards sacrifice and suffering as stepping stones to that finer type of manhood pre-requisite to emergence on a loftier plane of deity.

●

We must re-discover belief in eternal life on a new basis, not as

"dope" but as "dynamite," attaching permanent, long-time value to present-day spiritual attainment, in order to inject fresh interest and more powerful incentive into Christian life and activity. Stripped of faith in the immortality of the individual soul, how are we Christians any better off in the matter of objectives than the Communists who are working for a righteous order here on earth and who have exceeded the humanists in cleverness by making its attainment lie just ahead—a few more five-year plans?

With the background of belief in a Father God Who operates in a universe so vast that he can utilize, through the eternities that lie ahead, the potentialities latent in every individual on this small earth, this Christian task takes on added radiance and significance.

Even my black friends in Africa are seen to be of stupendous value; their future growth of vital concern to all of us. We go gladly back to our work in that great land to bring the good news to Bantu folk of their magnificent destiny as sons of a Living God, and to help mold environing conditions which will enable them to develop that type of character which we have been given to understand is essential to those who would become "joint-heirs."

●

Again, and finally, I would suggest that one imperative need of many of the churches is better acquaintance with the officers and work of their national Congregational boards.

I have run across ignorance and resentment on the part of individuals and groups toward the Home and Foreign agencies which are in operation. Those church leaders who attend the National Councils,

the Annual Meetings of the American Board, etc., get personally acquainted, of course, with the officers who are carrying on the wider work of the churches and have a share in shaping these policies.

But pastors and church members who do not have these contacts find it easy to question the value of some of this national machinery and to look askance at their methods of work.

Just what can be done about this without increase of the present overworked staffs of the Boards is beyond me. I merely express here the regret that I have repeatedly voiced to critics that they have not had the opportunities some of us have had to get acquainted with the choice men and women who are carrying the official end of the load.

●

If pastors and members in America had the close contact with, for instance, the American Board secretaries, that we on the foreign side are privileged to have, with the resulting personal friendship and affection that such contact with them would inevitably generate, there would be no question of lukewarmness in support of the Board and its program.

It has been our experience that in every department of the American Board as constituted today, great Christians are giving their best to see that the resources of the churches are utilized to the best possible advantage in spreading our product of Christian love and brotherhood throughout the world.

We workers know them, trust them implicitly, and value their guidance and coöperation. We would wish that each of the churches might have this knowledge and trust with the resulting satisfactions from closer coöperation in this supremely worth-while task.





Book Chat



THE MAN THAT CHANGED THE WORLD, by Frederick B. Fisher (Cokesbury Press, Nashville, \$2.00).

The author was a missionary in India for two years; pastor in Boston two years; Secretary of the Foreign Missions of the Methodist Episcopal Church and of the Laymen's Missionary Movement 1910-1920; Bishop in India 1920-1930; now minister in Detroit. He starts out by saying "To limit the life of Jesus to mere Jewish prophecy and environment is too foolish for words. His is not an addendum to one system of older truth, but an emergent, inspiring burst of new spiritual discovery and vitality . . . the fruit of myriad seeds of truth that the winds and streams of East and West, North and South, had carried to the fertile soil of a cosmopolitan Palestine."

The author vividly describes "the ages that yearned for Him"—for a power beyond oneself that one can appropriate, for a righteousness in the whole universe that can be depended on, for proof that human personality is real, permanent and supreme. Not in Palestine only but in Babylon, China, India, Greece. In "The Land that Cradled Him" Bishop Fisher shows the richness and variety of religion and culture inherited by the period and the people among whom Jesus was born. Among the "Messengers That Lived for Him" Ram Mohun Roy and Raymond Lull are depicted. And "one of the greatest gifts that Mohammedanism ever gave to Christianity was its opposition." In the spiritual unity of "The World That Is Being Made by Him," "we shall all be inheritors of the deep philosophy and searching literature, and tenderness of personality of the

Hindu, the Buddhist, and the Christian . . . share in that high ethical literature and art of the Chinese, the humor and harmony of the African . . . the good of all social organisms will be unified against the bad."

LIBERALISM FACES THE FUTURE, by Clarence R. Skinner (Macmillan, \$1.50).

The author, Dean of Tufts College School of Religion, clearly defines liberalism and traces its course throughout history in the Reformation, Renaissance, and the later growth of sectarianism. "There is here a hard and realistic doctrine which is a determined, unsundered faith in man. . . . The liberal believes there is something in war which calls forth an effort for peace, something in evil which creates a desire for good. The history of mankind is one long story of heroic battle against injustice, hate and superstition." The weaknesses of liberalism are not shirked: they are treated of in a chapter. Rising authoritarianism in the world of today is explained. The most helpful chapter is the last, on the new horizons for liberalism; here the author comes right down to cases and makes a brief list of the classes that should attain freedom in the future: women, children, youth, the sick, the handicapped, the exploited races, exploited sectarian groups, peasant farmers and sharecroppers, industrial workers, scientists and inventors, teachers, writers, clergymen, editors.

Freedom from what? The answer is too long to quote or indicate, but it is a very specific answer, specific as to each one of these groups, and it perhaps will explain liberalism more adequately to the

ordinary man than any amount of generalized preachment.

THEY DARED TO LIVE, by Robert M. Bartlett (Association Press, \$1.28).

The author, a young man, a worker with young people, a constant world traveler and interviewer of leaders of thought in many countries, knows personally many of the thirty-five of those who "lived dangerously; blazed new trails; conquered obstacles; won triumphant faith." For several years missionary of the American Board in China, he is now minister of the First Church of Christ in Longmeadow, Massachusetts. He understands what appeals to young people and among his six books we remember especially his *Boy's Book of Prayers* and his *Builders of a new World*. His range in this book is wide: from Noguchi, Einstein, Nansen to Thomas Motte Osborne, Jane Addams and Martha Berry among those who lived dangerously; from Galsworthy, C. F. Andrews, Hu Shih, Kropotkin to H. G. Wells, among those who blazed new trails; from Helen Keller, Roland Hayes and Edward Trudeau to Sun Yat Sen, among those who conquered obstacles; from Muriel Lester, Kagawa, Sadhu Sundar Singh, J. K. Aggrey, and Sir William Osler, among those who won triumphant faith. He writes simply and clearly; young people will enjoy the book, and so will many of their elders.

MORE SOURCES OF POWER IN FAMOUS LIVES, by Walter C. Erdman (Cokesbury Press, \$1.00).

These biographical sketches are the second half of a series of addresses broadcast weekly from

Cleveland at the request of the president of a business firm, as purely inspirational programs free from advertising. They are necessarily very much condensed, but were warmly received by radio audiences, and by readers of the first half of the series. The spiritual resources upon which these famous people drew are clearly indicated although the achievements of most of the twenty-four people included were seemingly secular: a composer of music, an explorer, a military general, a politician, a manufacturer, two inventors, a novelist, a lawyer, a surgeon, three presidents of the United States, are included besides General Armstrong of Hampton Institute fame, George Williams, founder of the Y.M.C.A., Frances Willard, Florence Nightingale, Clara Barton, and a missionary and a saint. Faith in God and prayer were the sources of power of each one of these.



MEN OF THE OUTPOSTS, by Herbert Welch (Abingdon Press, \$2.00).

The author was for some years president of Ohio Wesleyan University, and in 1916 was elected a bishop; sixteen years in the office were spent in the Far East. The present volume is made up of his lectures on Christian biography at Drew University, and is an attempt through the medium of selected characters to indicate the trend of the modern Christian movement. Although he shows the heroic stature of the frontier agents of the faith, the sketches are by no means flattering: certainly the one of John Wesley is not; his weaknesses are unsparingly portrayed; he was a failure as missionary in Georgia; but John Wesley the failure was transformed into John Wesley, leader and inspiration of a movement which brought the city of God nearer to this sad earth of ours. With him as "evangelist" is

coupled William Taylor; the two "pioneers" are Xavier and Livingstone; the educators, William Smith Clark and Isabella Thoburn; the healers, Dugald Christie and Albert Schweitzer; the social reformers, Verbeck and Mary Slessor; while the series is closed by John R. Mott and Clotilda McDowell, president of the Woman's Foreign Missionary Society (of the M. E. Church) wife of Bishop McDowell. She was one of those who helped to lift the idea of a Christian crusade for women and children by women, so recently emerged, into its present place of honor. Dr. Mott's relation to the progressive movements of modern Christianity are particularly dealt with: he broke down the barriers that separate nations and races; enlarged the independence and opportunity of the "younger churches"; has been the outstanding promoter of coöperation by "the scattered forces of Christendom." The book is very readable and suggestive.



NEW CHAPTERS IN NEW TESTAMENT STUDY, by Edgar J. Goodspeed (Macmillan, \$2.00).

This book by the Professor Emeritus of Biblical Greek at the Divinity School of Chicago University comprises the 1937 Ayer Lectures given at the Colgate-Rochester Divinity School. The author is one of the foremost authorities on the language and text of the New Testament and his many books include a number of translations and harmonies of the gospels and volumes about them, and—note this, you more frivolous readers—a *detective* story! But one that only a man familiar with *old* manuscripts could have written. He states that these lectures do not fall within the usual classifications of introductions to, or commentaries on, the New Testament, but are welcomed as opportunities to discuss matters closely related to it.

For example: the first lecture takes up the matter of publication of the parts of the New Testament, not, of course, in our modern sense of printing, but by being copied in a special legible hand on special material, first in rolls, but very soon—before the middle of the second century—in leafbooks. He discusses in another lecture the original language of the New Testament, answering the advocates of the Aramaic and Syriac origin of the Gospels. He discusses pseudonymity in the New Testament, displaying all the ability of a detective, himself—a special kind of literary detective; also modern Apocrypha—do people realize that such are appearing in our own time, written by Russian war correspondents; Missouri country preachers, a modern Italian; a certain publishing company as late as 1926? A lecture on translation and manuscript discovery is as readable as the unmasking of hoaxes just referred to; indeed, the whole book can be enjoyed by the uninstructed layman, so interestingly is it written.

Recent Publications

Board of Home Missions

Christmas Fund for Veterans of the Cross. 8 pp. Issued by the Ministerial Relief Division.

In American for America. Report of Home Missions for the period ending May 31, 1937.

Commission on Evangelism

A Preaching Mission for Town and Country Churches. 12 pp. Published in coöperation with the Town and Country Department of the Board of Home Missions.

How to Find Reality in Your Morning Devotions, by Donald W. Carruthers. 10 cents. 16 pp.

Hand Book for 1938. Individual copies, 5 cents, in quantity, 3 cents.

A House Party

By Fannie Cobb

THIS summer I was entertained at a house party where there were a number of interesting people. I have invited some of them to be with us today.

Let me introduce first, Dr. Charles R. Watson, President of the University of Cairo, Egypt. Dr. Watson was born in Cairo and received his early education there, so he is well qualified to answer our question, *What Is This Moslem World?* (*Holds up the book.*)

DR. WATSON: I can tell you best by taking you on an imaginary air trip.

MRS. COBB: We have a map here; I will trace the course while you name the places.

DR. WATSON: It is a journey of 25,000 miles, longer than around the earth at the equator.

Let us start at Tangier, a seaside resort across the Straits from Gibraltar. We will fly down over the coast countries to Senegal. Then over the countries south of the Sahara to Ethiopia. Now across the Desert to Oran, in Algiers; then along the Mediterranean to Cairo and up the Nile and across Ethiopia to Aden. Here we are in Arabia, the home of Islam, and going north we pass over the holy cities of Mecca, Medina and Jerusalem. Still going north we cross Turkey and keep on to Istanbul, better known to us as Constantinople, and until recently the political center of Islam.

Here our course changes and flying east we pass over Iran and Iraq and northeast over a part of Soviet Russia.

Turning northward we pass over the giant mountains of Central Afghanistan (a feat that has never been accomplished).

We are now over the northern

part of India and from here we put out to sea, sighting Sumatra and Java and swinging northward we pass Borneo and end our trip under the Stars and Stripes at Mindanao.

MRS. COBB: Dr. Watson told us that in these countries there are characteristics common to all Moslem lands—mosques and minarets, an atmosphere of leisure and repose, and a pervading sense of God.

DR. WATSON: Yes. "No one acquainted with Moslem people can fail to be impressed with the large place which religion occupies in their lives." There isn't time to tell of the hold Islam has on the people and of the needs of the present day Moslem World, but I have told more of it in my book, *What Is This Moslem World?* (*Holds up the book.*)

MRS. COBB: And now I want you to meet Dr. Edward M. Dodd and his wife, Rose. Dr. Dodd is son, grandson, and brother to missionaries to Turkey and he himself has served in Persia. He is at present medical secretary for the Presbyterian Board.

Dr. Dodd, what can you tell us about "Mecca and Beyond"? (*Holds up the book.*)

DR. DODD: Of course, you know that Mecca is the birthplace of Mohammed. Islam started there on what is sometimes called the Island of the Arab. Over the land bridge of Syria and Palestine it spread westward to Egypt and northern Africa and northward to Turkey and the countries of Iran and Iraq. By caravan trails it was carried into China, and by the sword it fought its way into India through the Khyber Pass.

MRS. COBB: Mrs. Dodd is daughter and granddaughter of missionaries to Persia and has served with the Near East Relief. Tell us, Mrs.

Dodd, what of these countries beyond Mecca?

MRS. DODD: There is scarcely time to give you much of an idea of their past and present, especially of the changes that are taking place in Turkey.

I will speak of Malaysia. You know that every devout Moslem hopes to make the Pilgrimage to Mecca before he dies, and each year more than half the number of pilgrims comes from Malaysia. There are more than 100 Moslem newspapers published in these islands but nowhere are there so many converts from Islam to Christianity as in these same East Indies.

We have written more fully about all this in our book, *Mecca and Beyond.* (*Holds up book.*)

MRS. COBB: And this is Dr. Murray T. Titus, another of our guests. Dr. Titus is a missionary to the Moslems in North India. Dr. Titus, how does the young Moslem look at life? (*Holds up the book.*)

DR. TITUS: I can tell you in no better way than by recounting the experiences and impressions of a young Moslem as he travels with his aged grandfather from the mountains of China on a pilgrimage to Mecca. On the way he comes in contact with various peoples and he gets a new view of life. I have given you the answer in full in my book, *The Young Moslem Looks at Life.* (*Holds up the book.*)

MRS. COBB: While these missionaries were talking to the older people, Miss Entwistle, that well-known kindergartner, was busy with the boys and girls. She told them stories of Moslem children and showed how Christ can enter their lives through the *Doorways* (*holds up the book*) of hospitals, schools, play, friendship, and language.

Young and old alike were cap-

tured by William M. Reid as he retold *Tales from Moslem Lands* (holds up the book) that missionaries had told him. They showed what a Moslem has to endure when he openly acknowledges Christ.

Besides these friends from the Moslem lands we have with us our own Edwin H. White who is pastor of our church at Pleasant Hill, a place well known to most of us. Please tell us, Mr. White, of *Our Highland Heritage*. (Holds up the book.)

MR. WHITE: If you could go with me through our Southern Appalachia, you would be entertained in a variety of homes, some very comfortable, some not so inviting. I wish I had time to tell you something of the history of the settlement of the region.

MRS. COBB: When I visited him, he took me to the mining regions and to some of the farms. They were the kind my father used to tell about, where you had to file the noses of the sheep so they could reach the grass between the rocks and where the cattle were the side-hill variety, with the legs longer on one side than the other so they could stand on the hillside. Are things any better than they were, Mr. White?

MR. WHITE: Yes. Doctors and dentists are still few but there is a bright side—the schools and health clinics, the coöperatives and the help given farmers to make their farms more productive. Yet there is need for more trained workers who understand the mountain people.

MRS. COBB: Our last guest is Rev. Mark A. Dawber, who holds the same place in the Methodist Church as Malcolm Dana has in the Congregational Boards. Dr. Dawber, tell us what you would do if you were to start *Rebuilding Rural America*. (Holds up the book.)

MR. DAWBER: We must consider a farflung country, extending three thousand miles east and west, and more than half of that distance north and south. . . . In our onward march we must be sure to preserve the best of the past there is to offer and to recognize new values as they emerge." "Agriculture is still a primary industry." "We have today the largest rural population America has ever known." "To enable families to remain upon the farm and to continue to possess the land they are called upon to till, seems. . . one of the worthy objects to which the church can devote its energies.

Coöperatives might well be made a first consideration in the program of rural missionary work.

MRS. COBB: Are there any groups with special needs?

MR. DAWBER: Yes. First, we have the Negro. We as members of the Christian Church must honestly face the problems of social injustice and maladjustments. . . . To redress these unfortunate conditions is one of the imperatives now resting upon the church.

Among other groups I would mention the Indian, the Mexican, the Southern Highlander, the migratory worker, the Filipino, and the rural mining communities.

MRS. COBB: The old physical and geographic frontiers of America are now at an end but we are faced with other frontiers, economic, social and spiritual. . . . These new frontiers call for pioneering programs in home missions as daring and adventurous as anything that characterized the ministers of earlier heroes.

If you have been interested in the things these friends have told us, you can have any of them in your home for only sixty cents, and some will even come for less. Let us make arrangements for you at the Literature Table this noon.

A Singer's Tour

A UNIQUE project in missionary education has been undertaken by the Missions Council in arranging a four months' tour for Miss Catherine Van Buren to sing in churches of New England, the New York metropolitan area, and the Chicago region.

A threefold objective is served by the tour: a demonstration of the achievement through Negro education in the South—education supported by the churches; a promotion of appreciation of Negro artistry; a better understanding of

Negroes by whites and better race relations.

The tour began with a recital October third in the Ridgeview Church, White Plains, New York. Those who heard her were enthusiastic in their praise, and she won many friends, according to the pastor, Rev. William Dana Street.

Since then she has been singing in New England churches under the booking management of Rev. James E. Walter, regional secretary, Boston. She also sang at the Mid-West Regional Meeting, Fort

Wayne in October and at Toledo en route.

Eleven recitals in representative churches of different sections of the New York metropolitan area were scheduled for Miss Van Buren for the two weeks ending December 5, one of them being a musical vespers on Sunday, November 28, in the Broadway Tabernacle.

She will sing at the Mid-Winter Meeting of the Missions Council and Boards at Evanston, Illinois, and in the Chicago region during January.

In Miss Van Buren Congregationalists and Christians may take special pride as their own "discovery." In the case of other great singers of her race, it has not been until Paris, Stockholm or Moscow has recognized their genius that Americans have appreciated them. But Miss Van Buren was acclaimed for her solos by the delegates of the biennial meeting of the General Council at Oberlin College in 1934; they eagerly anticipated the refreshing intervals of song between

the hours of business and debate.

She was then a student at Oberlin Conservatory of Music, going there from Fisk University where for four years she had been soloist in the Fisk Choir, singing in Symphony Hall, Boston, Carnegie Hall, New York, and elsewhere. Since graduating from the Oberlin Conservatory she has taught at Shaw University, Raleigh, North Carolina, and at Talladega College, Talladega, Alabama; has been guest soloist for special musical events

in Southern Negro colleges; and has responded to the requests for her talent by the Congregational and Christian Missions Council.

She is gifted with the finest woman's voice to receive training in that noted Fisk Choir whose men are represented by the tenor, Roland Hayes. Youthful and at the threshold of her career, she is one of the great sopranos of our time, and without question the greatest Negro lyric soprano on the concert stage in America today.

➤ This, That, and the Other ➤

Vacation School, Jumbo Size

The Chandler Memorial Church of Lexington, Kentucky, reports a five week Daily Vacation Bible School with an enrollment of 210 and an average attendance of 160—which is something of a record both for duration and numbers. Ten teachers were kept busy, three of them men. After the regular schedule had ended all the groups enjoyed an outing in the country. All the children were given medical examinations and many received remedial treatment. All who went camping were inoculated against typhoid. W. Judson King is pastor of this church, which occupies the campus and building of the old Chandler Normal School.

Out of Mischief and Off the Street

During the summer quarter over 8,000 children and adults used the playground of the Barnwell Community Center, which is on the grounds of our Negro church in Beaumont, Texas. On week days the grounds were open from 8 a.m. to 10 p.m. and on Sunday from 3.30 in the afternoon to 7.30 at night. The "rush hours" were from ten to twelve in the morning,

four to six in the afternoon and eight to ten at night. At such times the crowds were difficult to handle. Mrs. Sallie S. Washington, the director, writes: "If these children were not on our grounds, where would they be? Frequently white children from distant neighborhoods come and play with us. Throughout the years they have not caused a single disruption. As we have some equipment which the white playgrounds lack, Negro nurses sometimes bring their white charges to our grounds during our off periods, and occasionally we have a visit from a white mother with her children. We purpose to help humanity and are doing it in a very cosmopolitan fashion." The Board of Home Missions contributes to the support of the Barnwell Center.

Opportunities in Georgia

On the eve of his departure from Macedonia Parish for Demorest Alan Jones wrote: "The Hall County School Trustees have given us a warranty deed to the schoolhouse and three acres of land across the highway from Macedonia church. This is on a paved highway, at the center of the parish, commanding a beautiful view, and

having a fine well of water. The schoolhouse is of good forest timber and offers a substantial basis for an improved parish house and parsonage. And around about is an area of deep and varied human need. Fifty-five per cent of the people of Georgia have never been beyond the fourth grade in school. In this section we have a group far needier than the average, many not being able to read or write at all. What an opportunity for a parish library! There are practically no

NOTICE!

Daniel Hand Educational Fund for Colored People

Income Received from Investments

Four months previously reported	\$22,734.12
Month of Oct., 1937	11,060.52

Total for five months ending Oct. 31, 1937	\$33,794.64
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American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

recreation facilities for our young people. One thinks what could be done through a parish house. There is a great field for coöperation with public health officials, with county

demonstrators and Four H Club workers. One smiles when he hears of denominational competition. There is no competition in efforts to bring the croppers of this

region a more abundant life. Would that there were! And needless to say a parsonage would greatly help these folks toward the ideal—a self-supporting parish.”



Secretarial Side Lights



The Superintendent of North Dakota

THERE has been more drama in the life of A. C. Hacke than most of his friends have surmised. Perhaps this is the penalty of being a realist rather than a romanticist, with a bias towards honesty and an ingrained distrust of the over-eager imagination.

The present superintendent of North Dakota was one of the early gifts of the Christian denomination to the Congregational fellowship. He was born in Fort Scott, Kansas, but his mother died when he was a week old, and he grew up on a ranch in Texas. As a young man he attended a business college and had three years of practical experience in business. Perhaps this explains his skill in office administration.

In his education A. C. Hacke combined the Christian and the Congregational. He attended Union Christian College at Merom, Indiana, for a year and then spent three years at the Christian Biblical Institute at Stanfordville, New York. This was an exceedingly rural training school for ministers some eighteen miles out in the country from Poughkeepsie. In 1901 he received the diploma of the Institute and was ordained. For the next three years he served the Christian church at Freehold, New York.

The second lap of his higher education brought him to Oberlin, where he received the degree of

bachelor of arts in 1907 and that of bachelor of divinity in 1909. From 1905 to 1908 he was student pastor of the Congregational church at Pittsfield, Ohio—one of Oberlin's famous “calf pastures.”

Having completed his education, A. C. Hacke started west. Dur-



ing 1909–1910 he was pastor at Silverton, Colorado, and from 1910 to 1916 at Dickinson, North Dakota—a happy introduction to the state where his later life has been spent, even though his house was blown up with dynamite. This was followed by two years as Director of Religious Education for the Congregational Conference of Iowa.

The World War brought him east for Industrial War Service in Massachusetts during 1918–1920. Then followed a year as university

pastor for Ohio University at Athens. This was an interdenominational position for which a Congregationalist was chosen because our church did not happen to be represented in the community, and therefore no one could suspect any partiality on his part.

In 1921 A. C. Hacke took upon himself the care of the churches in North Dakota. When the country was being settled our home missionary policy had been one of rapid expansion. The word used to describe Superintendent E. H. Stickney was “indefatigable.” Those were the days when unbridled optimism held sway in the West. Every village expected to become a metropolis, while every farmer dreamt of becoming rich.

The sequel has proved that these “great expectations” were not justified. It has fallen to the lot of Superintendent Hacke to lead our North Dakota churches during a period when the inevitable deflation of a pioneer country was further aggravated by the well-known depression, and this in turn was made worse by drouth, dust storms and grasshoppers. It has been a time which has tried the souls of men.

But A. C. Hacke has never been given to complaints. He accepts the cards which circumstances hand him and makes the best of them. When the burdens become too great he goes fishing, or plays chess. Others may run and not be weary, but he can walk and not faint.

A Debating Trip Around the World



YEARS ago the Jubilee Singers of Fisk University demonstrated the musical ability of the American Negro in this country and in Europe. Both in its original form and on the movie screen *Green Pastures* has delivered its message to millions. Negro painting and sculpture have been exhibited throughout the world, while their writings have been translated into many languages.

But most people need to learn that the Negro can *think* as well as sing and write and paint!

Since 1930 LeMoyne College, which is maintained by the Board of Home Missions in Memphis, Tennessee, has been demonstrating the intellectual ability of its Negro students through a series of debating trips which have extended from coast to coast.

In 1931 LeMoyne met Shurtleff College of Alton, Illinois, in what is believed to be the first interracial inter-collegiate debate south of Mason and Dixon's line. In both 1933 and 1934 LeMoyne held debates with a number of the white colleges of the middle west. She

was the only Negro college to participate in a national debate tournament held at Iowa City in 1935.

A trip to California in 1935 brought contests with the University of California and Stanford. On the way back a debate was held with Texas Christian University of Fort Worth, the first southern white school to match wits with the boys from LeMoyne. In the spring of this year a trip east included debates with twenty-four schools, among them Amherst, Rutgers, Western Reserve, and New York University. Out of eight contests in which decisions were rendered LeMoyne won five.

A debating trip around the world has now been proposed. Enough invitations have been received to assure the success of such a venture. The Student Federation of Australia has invited LeMoyne to meet representatives of the Australian universities at any time between April and August, 1938. The University of Rangoon and fifteen colleges in India have expressed their desire for debates with the

Memphis team. They have been heartily recommended to the Near East colleges, while the National Student Federation as co-sponsor is making arrangements for debates on the continent of Europe and in England.

Although the institutions with which debates are held have agreed to provide for the local entertainment of the team and its coach, Professor Boris Alexander, there remains the heavy expense of travel to be provided for. On the basis of its value in promoting interracial understanding and good-will the plan has been endorsed by the Executive Committee of the Board of Home Missions and a small appropriation made towards the expense.

However, the trip can only be translated from a lovely dream into a glorious reality through the giving of several thousand dollars by individuals and organizations. If this plan appeals to your imagination why not write to the American Missionary Association Division of the Board of Home Missions at 287 Fourth Avenue for further information?





Personnel of the Boards



Mr. Woolworth Wounded

HAMZA, a former student of the American College, Tarsus, Turkey, came to it two years ago, having been graduated from a local middle school. He hoped to receive his diploma within a shorter time than is usually required. Mr. Woolworth discussed his request with the officials in Ankara and the local head of the educational department. The request was not granted and Hamza was informed of this fact by both Mr. Woolworth and the local head; nevertheless he came to Mr. Woolworth on Saturday, October 8, and again asked what the decision had been. Mr. Woolworth told him and just as he thought the boy was ready to accept this decision and to register, Hamza fired; he fired twice more when Mr. Woolworth fell to the floor, but these shots missed him. The fourth shot Hamza turned upon himself with fatal effect. He had in his pocket a statement of his intention to take the life of the head of the school and then his own.

Government officials showed their deep concern. The Vali from Mersine came to Tarsus within two hours of the incident, bringing a doctor. Mr. Kreider cabled Boston. The wound, on the right side, between ribs and intestines, healed well. Wrote Mrs. Woolworth on October 21:—

"William Sage is getting on very well indeed. He still needs to gain a good deal to get back to normal, but every day he is resting more comfortably, and in a few days will be sitting up. We are so thankful for the excellent care Dr. Haas and Dr. Dewey gave him. Dr. Haas was able to be here in about two hours after the incident.

He together with Dr. Dewey did wonders for William Sage during the first days when there was danger of further peritonitis. Dr. Dewey stayed three days and Dr. Haas was here for over a week. Two nurses from Dr. Haas's clinic also gave their services. The concern and sympathy of the local people has been very remarkable."

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Finney Markham at Columbia

REV. R. FINNEY MARKHAM of the American Board's Near East Mission is spending his furlough studying for a Ph.D. in Education at Columbia University. He has come from a strenuous task in Aleppo. When transferred to that city from Istanbul after the closing of the Bithynia School, a lycee of Junior College grade of which he was Director, he had to take over the direction of Aleppo College, being at once made Dean. After President John Merrill left at the end of 1935, Mr. Markham took over the presidency and saw through to completion the task of uniting the American Board's educational work in Aleppo College with the secondary work which the Presbyterians were conducting in Aleppo. With the exception of a small coöperating high school in Alexandretta, this is the only piece of Protestant secondary education for boys in the whole of North Syria, which includes more than half of the whole French mandate. No work in the Near East has a wider opportunity or more alluring possibilities. Alford Carleton, elected Co-Principal while on furlough in this country during the period when Mr. Markham and the Presbyterians on the field were completing the union, described the new Evan-

gelical College of Aleppo and gave its history on page 343-344 of the August MISSIONARY HERALD, while two pages of scenes of life in Aleppo are to be found elsewhere in that number.

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Edna Lowrey

"YOU, no doubt, know already of my departure from China, sailing by the *Empress of Russia* from Hongkong on September 17th," wrote Miss Lowrey on October 11. "The war spread so rapidly and the prospect for school work seemed so poor that the principal of the school, Miss F. L. Liu, said she thought it better I should take my furlough now, and come back fresh next fall when we all hope conditions will be more favorable. The school also was moving to a small country place for the time being, so it seemed best to come.

"There was only one air raid in Canton while I was there, but several other alarms. There was another before I sailed, but I was in Hongkong by that time. For a week or ten days a Japanese destroyer had been busy in the lower part of the Canton River, having destroyed a Chinese customs station and stopped the British passenger boat that runs daily between Canton and Hongkong. It was also reported that there had been several attempts to destroy the railroad. The news I have been hearing since leaving has not been too reassuring, but I doubt that it has been very true to facts."

Miss Lowrey is the American Board's only missionary in Canton, and the school from which she is taking a furlough a little ahead of the time when it would be due is the Union Normal School, one of

the twelve teacher-training schools under the American Board, five of which are schools in which the American Board coöperates with other missions.

She was born in College Springs, Iowa; paid her way through Amity College by teaching for three years; after graduating taught for three more years in Eureka, Kansas, going to China under the Woman's Board of Missions of the Interior in 1907. This Board founded with three other boards the normal school in 1915, and Miss Lowrey was principal until the change some years ago that filled such positions with Chinese educators.

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Martha Wiley

MISS WILEY, like Miss Lowrey and Miss Walker, is taking her regular furlough ahead of time on account of the disturbed conditions in China, and hopes before long to go back for her final term of service in Foochow. There she is principal of the Woman's Bible School which was founded more than half a century ago. In that time its pupils have many of them been widows, many deserted wives, nearly all with sad stories back of the decision to attend the school. Some of them had no opportunities as girls, and their husbands have wanted them to learn and have sent them. Of late years younger women have been entering, and more of them have been taking nurses' training courses. There were seventy-five pupils the last school year.

Miss Wiley was born in North Yakima, Washington, and attended Whitman College, graduating in 1898. She also studied at a normal school and went to China in 1900 under the Woman's Board of Missions of the Interior. Her purpose and destination had been decided at the age of ten when Dr. Joseph Walker talked of Foochow at the little church her mother had

helped organize. When she joined the Foochow Mission she taught in Foochow College after only six months of study. During Miss Hartwell's furloughs she carried heavy responsibilities on the Orphanage Board of Managers, served on the hospital board and shared in the woman's work. At the time of the revolution she was the first missionary to enter the Manchu Quarter and added relief and industrial work to her college teaching, opening in 1912 an all-day work shop and evening school.

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Emily Hartwell

EMILY SUSAN HARTWELL became an emeritus missionary of the American Board in 1929 but continued to live and work in Foochow until this year when she has come to America. Her roots have gone deep into missionary soil in China for her father was missionary there from 1853 to 1905. "My grandmother," related Miss Hartwell on one occasion "gave \$100 yearly for missions, earned by making butter. She gave two daughters, my aunt, Mrs. Seneca Cummings, and my mother, to Fukien."

Miss Hartwell studied part of a year at Mount Holyoke, and two years at Wheaton Seminary (now college), Norton, Massachusetts, graduating in 1883. That year her mother died in Foochow, which determined the daughter to join her father at once. She stayed three years. Receiving appointment in 1896, she gave full time to Foochow College.

On her seventy-fifth birthday in 1934 the Mission celebrated it in the old home where she had lived as a child, and foreign and Chinese friends told in part the story of a life of "Unlimited energy and unbounded compassion. Not only in this her native city, has Miss Hartwell received merited recognition," Mr. Topping summed up, "but her

Alma Mater, Wheaton College, bestowed on her an honorary degree, and the President of China presented her with a medal of the 'Order of the Golden Grain.' Besides her invaluable contribution to work in our Mission, Miss Hartwell has carried on other notable activities. Relief work in 1900 when the city was suddenly inundated by a flood on the very day when the Boxers had decided to attack the foreigners; Manchu relief in 1911, when, with the fall of the Empire thousands of starving Manchus were let loose in the city. Besides Miss Wiley's work shop at Sharp Peak which developed into the Christian Herald Sharp Peak Rural Health Center, industrial work was started in the city which developed into the Christian Woman's Industrial Institute and secured the site for the Christian Herald's Industrial Works. In 1910 an independent movement among Chinese Christians . . . resulted in the *Christian Herald* of New York supporting two hundred orphans for seven years. Because of Miss Hartwell's untiring efforts, the indefatigable labors of Superintendent C. C. Yeh and Miss Chittenden's valuable services, the Orphanage has become permanent. . . . Superintendent Culver, sent out by the *Christian Herald* in 1928, has developed the Christian Herald Industrial Missions where the older orphans . . . learn trades and some are trained to be vocational leaders."

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Gladys Lucas

GLADYS EMILY LUCAS is spending her furlough in her home in England. Born in Walthamstow, a suburb of London, she studied there, and then took a double course at the University College of Southampton, working for the B.A. Degree of the University of London and the Board of Education's Teacher's Certificate. She first thought of wanting to go as a

missionary at the age of ten and at fifteen consulted her pastor about it in order to plan her studies to this end. From that time on she engaged in all the missionary activities of her church which she possibly could. The summer conference of the Student Christian Movement at Swanwick in 1924 intensified her desire for this service. After completing her college course she was told about Miss Putney's need for a teacher at the Gedik Pasha School and she applied for and received an appointment for three years. Only twenty-one, "a quiet little person with a jolly little laugh . . . a lot of personality . . . has in her the possibilities of being not simply a good and useful missionary, but a large-minded big-hearted missionary statesman." Four years after completing her term she received full appointment; the commissioning service took place in her home church at Buckhurst Hill, also a beautiful suburb of London, Miss Helen Calder presenting the commission. In 1933 the Gedik Pasha School was closed, technically merged with the American Academy at Scutari. Miss Lucas taught in the Academy until 1936, since when she has been teaching in the school at Merzifon.

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Associate Secretary

MISS DOROTHY P. CUSHING was elected at Concord, Associate Secretary of the American Board, having served since the fall of 1928 as assistant secretary in the Editorial Department, and before that, for two years as news editor.

As a liaison officer between the American Board and the secular press she was something new in the history of the then hundred-and-eighteen-year-old organization, but she has long since proved her worth in that capacity and demonstrated the need for such a connection with the newspaper world.

The Associated Press, the United Press, the International News Service, which among them serve over 2,565 papers, and also groups of individual papers, are supplied with news stories; many of them throughout the country have indicated their desire to receive copy from her regularly; and the number of "stories" printed in them every year about the work of the Board show the increasing respect and interest in it—built up by her—on the part of these newspapers, and prove her knowledge of what will interest readers.



Miss Cushing

People who do not read religious periodicals—and there are dismayingly many of these even among Congregationalists—do read daily newspapers, and human interest stories: such as the sending of money from a poor little Christian community in India to America for sufferers from flood; or the affection and honors poured out upon an American social worker as she bid farewell to the land where she had spent a lifetime of service; these and others like them give a great lay audience a glimpse of what missions really mean.

Miss Cushing's great asset, next to her "news sense," is her cordial

relations with editors and reporters; they know they can depend on her for accuracy and coöperation; and in times of stress abroad they ring her telephone almost continuously to get the facts from missionaries of the Board in the area of crisis.

She also brings reporters into personal touch with colorful missionaries just arrived on furlough, whom they interview or write feature stories about.

"He's just like my dad," admiringly said one young reporter about an elderly missionary physician from Africa, whose adventures he had listened to spellbound.

Miss Cushing's work is not confined to newspapers. Our readers have enjoyed her CAMERA NEWS in this magazine and her occasional peppy interviews. Then she gets out monthly *Overseas News*, a mimeographed news sheet sent to a large and select list of ministers and others who have asked for it. Also, when missionaries and secretaries of the Board are to deliver addresses at any meeting, the churches concerned ask for pictures, cuts and write-ups for use in local papers and church calendars.

As for the annual meetings of the Board—well, we might just quote what the editor of a big New Hampshire daily wrote her: "Now that the Concord meeting is all over, may I extend my congratulations on the excellent advance publicity you provided us on the same, and my thanks for your coöperation with our Concord bureau during the event itself. Yours is the best publicity from any of the numerous sources which come to us that I have seen."

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Dr. Alden Clark's Accident

ON October 29, an Associated Press man stunned the personnel of the American Board at 14 Beacon St. by telephoning that Dr. Alden Clark had had an auto-

mobile accident in New York, and was in Bellevue Hospital with a "possible concussion of the brain."

The concussion was a slight one. Dr. Clark was in New York attending committee meetings and was quietly crossing Fifth Avenue toward the Presbyterian building, the road seeming quite clear, when—the next thing he knew he was lying on a hospital bed.

He soon left the hospital for his father's apartment in New York, but it was not considered that he would be able to return to Boston till December.

Josephine Walker

JOSEPHINE CLAGHORN WALKER's grandfather was Elkanah Walker of the mission to the Oregon Indians; her father was Joseph Walker of the Foochow Mission, who was among those who first occupied Shaowu as an outstation of that mission. She herself, moving from place to place with her parents till the age of sixteen, learned three Chinese dialects well enough to remember them after ten years of hard study in America, and better still, she gained a famil-

ilarity with the people and the life of China which has been of great benefit to her in her work which has been mainly in the homes of the people, directing and aiding the efforts of Bible women. She was graduated from Oberlin College in 1900 and went to Shaowu, where, fifteen years ago, there was a reign of terror: the worst flood in a hundred years, and an inundation of soldiers from north and from south. Since the revolution in 1927 Miss Walker has been working in Foochow. She is now on furlough in America.

Mrs. Lewis Thurston Reed

Isabel Dwight Reed of New York City, who entered into life eternal on October 23, came of pioneer missionary stock. Her grandfather, Rev. H. G. O. Dwight, was missionary in Turkey as early as 1830, and her father and mother, Rev. Henry O. and Mary Bliss Dwight, both workers under the American Board, gave long years of service to the missionary enterprises of the Near East. She herself was born in Constantinople (now Istanbul) in 1870 and educated in the schools of Scutari. In 1886 she came to America and entered Elmira College, graduating in 1890. She taught in this country for a year and then returned to Constantinople, where she met Dr. Reed who, after graduating from Amherst, had gone out to teach in Robert College. They were married in 1899, the year of his ordination, and with him she shared his three pastorates, three years in Cummington, Mass., five years in Canandaigua, New York, and twenty-two years in the Flatbush Church, Brooklyn. Since Dr. Reed became General Secretary of the Ministerial Boards, Mrs. Reed has been a member of Plymouth Church of the Pilgrims, Brooklyn.

Mrs. Reed was an active church and social worker for nearly forty years. While her chief influence in the Flatbush Church was with the Women's League, an organization of three hundred women, she also maintained a deep interest in the Sunday School and

In Memoriam

in the business and professional women's league, claiming her membership through her association with Dr. Reed in the office work of the Pilgrim Memorial Fund in 1920. She organized the Flatbush Day Nursery and was its first chairman and was, until her death, a member of the Board of Managers of the Congregational Home for the Aged in Brooklyn. "Although Mrs. Reed's distinction and capacities were always evident to whomever she met," wrote a recent acquaintance, "we were greatly interested to know through the *Tribune's* short biography of the wide scope of her activities and influence in fields of benevolent endeavor."

The Red Cross work enlisted her support throughout the World War and in the months immediately following, and she served as hostess at Kelly Field for eight months during 1918, when Dr. Reed was stationed in Texas under the Y.M.C.A. One of his associates there writes of Mrs. Reed: "I never became acquainted with her till those trying days of the war when she was rendering her beneficent service in Kelly Field. What a joy it was to get away from the harassment of the 'Y' work for a few minutes in her company! One could go back then to his duties with renewed peace and a more resolute spirit."

Of her radiant personality, another friend writes: "To me and to every one else who knew her, her personality is and will always be clear and vivid. In some cases one's impressions fade unless they are periodically renewed; but not in hers. When troubles come as they are bound to do, it is a great advantage if one can turn in his thoughts to some one who has met life gallantly; who has faced the things that had to be faced without self-deception, without self-pity, but with a clear mind, with a generous spirit and a valiant heart."

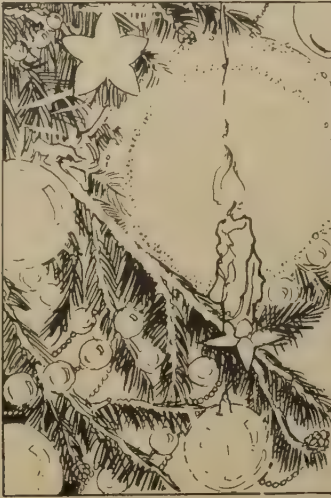
"Mrs. Reed often brought to my mind," says a friend of later years, "the closing lines of one of Wordsworth's poems:

'And yet a Spirit still, and bright

With something of angelic light.'
Every time we saw her we were inspired, and her spirit in her illness when we saw her last was marvelous."

Besides her husband, Mrs. Reed is survived by a son, Harrison Dwight Reed, a brother, Harrison G. Dwight, author of *Stamboul Nights* and many other books on Near East life, and by three sisters, Miss Adelaide S. Dwight, a missionary of the American Board in Talas, Turkey; Mrs. J. Roy Lewis of Holyoke, Mass.; and Mrs. H. H. Fisher of Palo Alto, California.

Funeral services were held in the Flatbush Church, Brooklyn, October 25, with interment at North Brookfield, Mass.



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James H. Dickson

A man of deep Christian conviction, having had a genuine religious experience which resulted in his conversion and consecration to service on the foreign field, although he had chosen a profession—that of electrical engineering—which seemed far enough from the preparation for becoming a minister of the Gospel. But he took special work in a Bible school and a year in Oberlin Seminary—he had received his Bachelor of Science degree at University of Michigan—from which institution he was appointed a missionary of the American Board, together with Mrs. Dickson whom he had met in Oberlin.

They were assigned to the Jaffna Mission, where they developed a large and effective industrial work, and played an important rôle in all the work of the Mission. But from the beginning Mr. Dickson was persuaded that Jaffna was not the place for such work; that Pasumalai would have been better. Therefore, when the opportunity arrived to come over into India

and take up the work in Malabar in 1920, he readily consented to assume that difficult task, and after two years in Malabar the way did open for him to come to Pasumalai and to take charge of the Trade School there.

The great work he did in making that school an efficient institution, and the many things he did in Pasumalai and as a member of the Madura Mission and in connection with the Sanitarium at Kodaikanal made it abundantly clear that if he could have had a lifetime in such an environment as Pasumalai, his work would indeed have had far-reaching influence.

We shall not soon forget the consecration of the man. Thoroughly efficient, unwilling to stand for anything that was short of the best, he coupled with his character as a strict disciplinarian a kindly heart that always looked out for those who were associated with him. His principles of justice and integrity were plain to everyone who had any dealings with him; he was also a man of love and tact in dealing with other people.

When he felt that he could no

longer work in the plains he and Mrs. Dickson retired to Bangalore where they immediately plunged into a round of activities connected with the many mission institutions and benevolent societies there which gave them a large place in that city. He worked until almost the last day of his life. One short week of inactivity closed a long series of years of consecrated service for the Master.

JOHN J. BANNINGA

Forced to retire by the failure of his health, Mr. Dickson could not retire in spirit. He still found work to do up to the very end. He loved the Bible and made others love it. He had a natural dignity of manner combined with a genuine courtesy and a deep sincerity that won the respect, confidence and love of his missionary colleagues and a very wide circle of friends in India and Ceylon. He was a thorough executive. In his management of the Trade School he was always concerned with certain high ideals and standards of economic ad-

[Continued on page 597]

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[Continued from page 594]

justment between wages and prices. I shall never forget the emphasis he frequently placed on "Christian Wages" as his governing policy in spite of difficulties with his annual budget. We still have with us the rich memory of "a brother beloved."

WILLIAM W. WALLACE

Frances Gulick Jewett

of the well known missionary Gulick family died on August 31 in Honolulu at the age of eighty-three. A private memorial service for members of her family was held at her residence. Her ashes were interred in Oberlin, Ohio, beside those of her husband, the late Professor Frank F. Jewett of Oberlin.

Mrs. Jewett, like her brother Sidney Gulick, was a child of the American Board. She was born October 13, 1854, on Ponape, one of the Marshall Islands in the South Pacific, where her parents, Dr. and Mrs. Luther H. Gulick, were missionaries.

Later the family moved to Honolulu and then to Japan where Dr. Gulick served the American Bible Society. It was there that Frances Gulick met Mr. Jewett, then a teacher of chemistry in the University of Tokyo.

After their marriage in 1885 Professor and Mrs. Jewett entered the faculty circles of Oberlin, and until his retirement in 1923 their home was the center of much social and intellectual life.

They moved to Honolulu, where he died in 1926, and where she has lived ever since.

Mrs. Jewett was an internationally known writer. She was well read in philosophy, sociology and other sciences. She collaborated with her brother, Dr. Luther H. Gulick, in the "Gulick Hygiene Series" which included books on Good Health, Town and City, The Body at Work, Control of Body and Mind, The Body and Its Defenses, The Next Generation and Hygiene and Sanitation. Her first literary venture was a biography of her father.

Mrs. Jewett's only child died in infancy. Of her five brothers and one sister she is survived only by her brother Sidney who now lives in Honolulu.

Mary Moore Gates

"Whither thou goest I will go," were Mary Ellen Moore's open sesame to the life of a missionary for they were spoken in May of 1883 to Caleb Frank Gates, alumnus of Beloit and Chicago Seminary, who had been a missionary of the American Board for two years in Mardin, Turkey. Then in September she went with him to that town, the one Arabic-speaking station of the Eastern Turkey Mission, a flourishing station in that decade, with twenty-one outstations, seven churches, boys' and girls' high schools, and theological seminary; it is the only station that has survived the great war.

Mary Moore's promise led her far and through strange vicissitudes: in 1894 on President Wheeler's retirement, Dr. Gates was elected president of Euphrates College in Harpoot and the period of his presidency was most strenuous and tragic, as it included the massacres of 1895 and 1896, and the college was burned. Mrs. Gates must have witnessed scenes of horror, but she stayed on, coming to this country only in 1897 and returning the following year. But in 1901, with seriously impaired health, Dr. Gates came with her to America. The following year he was elected vice-president of Robert College, to become president when Dr. Washburn should retire. Thirty years later, he resigned from the presidency. The thirty years were full of stress and strain: first came the Young Turk Movement, then the great war, then the founding of the Republic of Turkey. Mrs. Gates had to adjust herself to life in an isolated interior station, then to the exacting duties of her position as a college president's wife in a cosmopolitan city.

Mary Ellen Moore was born in Chicago in 1861. Her father was a deacon of the First Church; her mother was "one of a small inner circle of prayer which bore the church through many a crisis and over many a difficulty." She herself became a member; she studied at Park Institute. Her home of late years has been in Princeton, N. J. She died in Brattleboro, Vt., on October 7, after a long illness.



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calls you East . . . sail

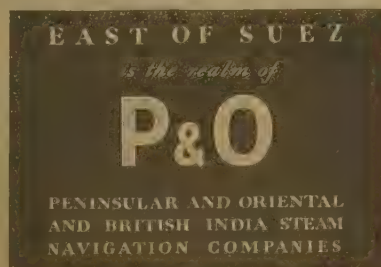
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Ada Haven Mateer

Although news of the death in Peiping, China, of Mrs. Calvin W. Mateer at the age of eighty-six has reached us very late, her service in China deserves a biographical sketch, however belated.

Ada Haven of Brookline, Massachusetts, was descended from a long line of clergymen on both sides of her family and her mother was a cousin of Ralph Waldo Emerson, while her father was for years a professor in Andover Theological Seminary.

In 1879 she went to Peiping under the American Board to be associated with Miss Jennie Chapin on the staff of Bridgman Academy, of which she was principal for twenty years. A woman of noble character, attractive personality, fine Chinese scholarship, wide knowledge of China, deep spirituality, she left a lasting impress on the lives of her many students.

She went through the siege of Peiping in 1900 with heavy responsibility for thirty of her school girls. She was to have been married in July of that year to Dr. Mateer of the Presbyterian Mission, but it was not till after the raising of the siege on August 14 that it was possible for her to go to Cheefoo where he awaited her. For many years she made a trip to the British Legation each August 14 to view again the familiar scene and recall the events of the Boxer days.

After her husband's death in 1910 she returned from Shantung to Peiping and took up teaching, some of the time in the Union Bible Training

School for Women in the American Board compound.

She compiled and translated many books, *The Christian Home*, in three volumes, being one of the best known. Among other books were: *Anglo-Chinese Primer*; *English-Chinese Vocabulary*; *Handbook of New Terms*; *Lessons in the Life of Christ*. Her translations include *Stepping Heavenward*; her last book, *God's Minute* in four volumes; and a number of hymns in the Blodget-Goodrich Hymnal. In English she wrote and published *Seige Days*.

The Chronicle

ARRIVALS ON THE FIELD

Mrs. Philip D. Dutton, in Tientsin, North China, August 17, returning to Taiku, North China.

Mr. and Mrs. F. Sidney Dart, in Dondi, Angola, returning to the West Central Africa Mission.

Rev. and Mrs. Alford Carleton, in

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Beirut, September 20, en route to Aleppo, Syria; Dr. and Mrs. Cyril Haas, en route to Adana, Turkey; Mr. John W. Scott, en route to Tarsus, Turkey.

Mr. and Mrs. Arthur J. Orner, in Chikore, South Rhodesia, September 21, returning to the East Africa Mission.

Miss Mary I. Ward, in Istanbul, September 22, en route to Merzifon, Turkey, returning to the Near East Mission; Miss Ruth Skentelbury, new teacher for Merzifon.

Mr. Albert C. Grimes, in Tientsin, North China, September 23, returning to the North China Mission.

Miss Agnes Fenenga, in Beirut, September 23, en route to Aleppo, Syria, returning to the Near East Mission.

Rev. Hugh W. Hubbard, in Tientsin, September 26, returning to the North China Mission.

ARRIVALS FROM THE FIELD

Mrs. Charles H. Riggs of Nanking, China, and Mrs. Arthur G. Robinson of Tientsin, North China, in San Francisco, October 28.

Mrs. Robert W. McClure, Mrs. Arthur O. Rinden, Mrs. Guy A. Thelin, Miss Emily S. Hartwell of Foochow, China, and Mrs. Walter H. Judd of Fenchow, North China, in Seattle, November 2.

DEATHS

Mrs. C. Frank Gates, in Brattleboro, Vermont, October 7, missionary in Turkey 1883-1932.

Mrs. Lewis Thurston Reed, October 23 in Brooklyn.

Miss Clarissa D. Lawrence, in Elyria, Ohio, October 31; connected with Western Turkey Mission 1879-1907.

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Several of our subscribers sent money by registered mail and have received their remittances back from the Post Office Department with the word "Fraudulent" stamped on the envelope. It is therefore evident that the United States Postal Department has taken a position in the matter which applies generally to all bulb growers in that area.

All future advertising insertions have, of course, been cancelled.

In harmony with the HERALD's policy, we stand ready to reimburse any of our readers who have lost funds by responding to the insertion printed in our magazine. If they will write to the Business Manager, HARVEY L. MEEKEN, 14 Beacon Street, Boston, prompt adjustment will be made.

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The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and procuring funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Street, Boston, or 19 South La Salle Street, Chicago.

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There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth, but his own Disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may love and fear. His hair of a colour of a chestnut full ripe, plain to his ears, whence downward it is more orient and curling and wabering about his shoulders; in the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate; his face without spot or wrinkle, beautified with a lovely red; his nose and mouth so formed as nothing can be reprehended; his beard thickish, in colour like his hair, not very long, but forked; his look innocent and mature; his eyes grey, clear and quick. In reprobing he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body excellent; his hands and arms most delicate to behold. In speaking, very temperate, modest and wise. A man for his singular beauty, surpassing the children of men.

—+—

This description of Christ was written by Publius Lentullus, president of Judea, in the reign of Tiberius Caesar to that Monarch of Rome, and first appeared in the writings of Saint Anselm of Canterbury in the Eleventh Century.

—+—

During these days of Advent, when our thoughts turn to the happy observance of Christmas, let us remember to present our gifts to the Christ Child. We will find Him among the sufferings of men, amidst the yearnings of little children, and in the heartache of the throng. When we lay our gift upon the altar of our church, let us remember it is a gift indeed to Him, knowing that it will be richly blessed as it enables our churches through our Conferences and Mission Boards to minister in His name.